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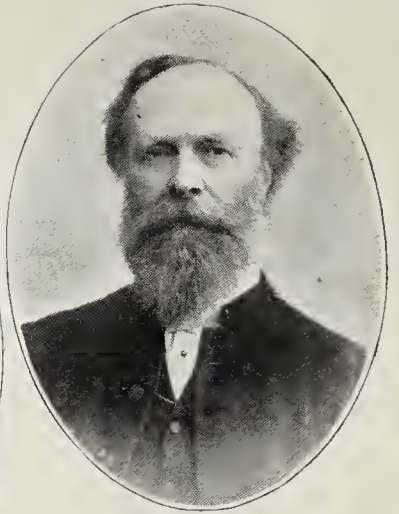




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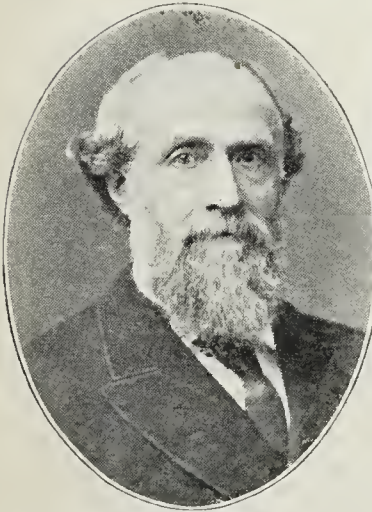
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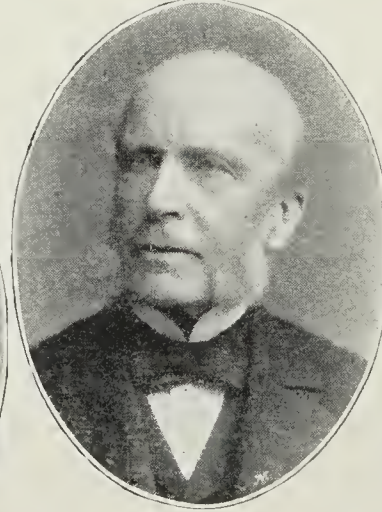
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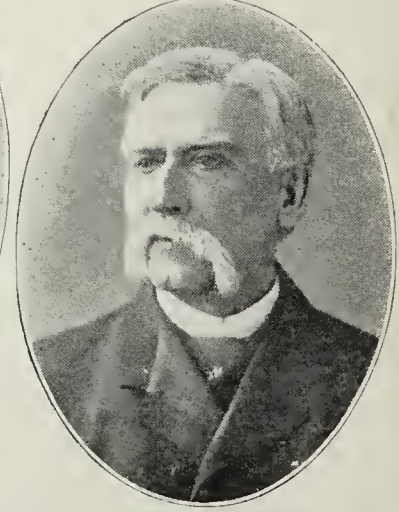
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THE PRESIDENT AND OTHER OFFICERS OF THE BRITISH EVANGELICAL ALLIANCE
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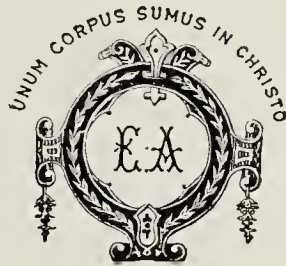
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JUBILEE

OF THE

EVANGELICAL ALLIANCE



PROCEEDINGS

OF THE

Tenth International Conference

HELD IN LONDON, JUNE-JULY, 1896.

With Portraits of many of the Speakers.

*PUBLISHED BY AUTHORITY OF THE COUNCIL OF THE BRITISH
ORGANIZATION OF THE ALLIANCE, AND EDITED BY*

MR. A. J. ARNOLD

(General Secretary).

LONDON:

JOHN F. SHAW & CO., 48, PATERNOSTER ROW, E.C.;
ALLIANCE HOUSE, 7, ADAM STREET, ADELPHI.

1897.



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PREFACE.

THE Editor desires to refer briefly to the character of this volume. As one of the series of reports of the General Conferences of the Evangelical Alliance it will be found to have distinct characteristics of its own. Most of the previous volumes have been entitled *The Religious Condition of Christendom*, for the leading feature of each of them was the valuable reports on the state of religion in the various countries represented. But the present volume records an event unique in its character; viz., the celebration of the Jubilee of the Evangelical Alliance, which was founded in London in 1846, and now held its tenth International Conference in the same city. The Conference itself differed in many respects from its predecessors; but it is believed that the present volume will be none the less interesting because its contents are more miscellaneous.

Very few papers were read at this Conference, and thus it has not been possible to secure manuscripts from all the speakers. But the addresses given *extempore* were taken down by shorthand writers; and these reports, together with those inserted in the pages of *Evangelical Christendom* (the monthly organ of the Evangelical Alliance), will be found to contain the substance, if not the *ipsissima verba*, of the speeches delivered. Space would not permit of a verbatim report of all the addresses—over one hundred in number—and, therefore, abbreviation has been necessary; but care has been taken not to omit anything affecting the substance of the addresses. In most cases the Editor has had the advantage of the help of the speakers themselves in correcting the proofs. But, of course, it will be

understood that the Council, by whose authority the volume is published, do not hold themselves responsible for all the views of the various speakers.

There is one new feature in this volume, which it is believed will be widely appreciated; viz., the insertion of the portraits of the speakers (so far as it has been possible to obtain them). This and other circumstances have delayed the publication of the volume longer than was intended.

The Editor has much pleasure in acknowledging the courtesy and consideration shown by many photographers, whose permission was asked for the use of portraits in which they had copyrights. With one solitary exception—Messrs. Elliott and Fry, who claimed a fee on every one of their portraits used—the various firms readily agreed that their portraits might be used for the purpose of engraving blocks to illustrate this volume, and consented to forego their usual fee, as the book is not published for profit. The thanks of the Council are therefore tendered to the following firms: Messrs. Thomas Fall, Finehley Road, London; Fradelle and Young, Regent Street, London; Walter Gardiner, Worthing; Vernon Kaye, Onslow Place, London; Lombardi and Co., Pall Mall East, London; Mayall and Co., Piccadilly, London; and Werner and Son, Dublin.

LONDON, *December*, 1896.

The following is the text of the invitation addressed to members and friends of the Evangelical Alliance throughout the world, and which was issued in the English, French, and German languages simultaneously:

“BELOVED BRETHREN,—Fifty years have well-nigh passed away since the 19th of August, 1846, when eight hundred brethren, from various regions of the Old World and of the New, as well as from nearly all branches of the Reformed Church, were gathered together in Freemasons’ Hall, London, and the late Edward Bickersteth stood

up and gave out the psalm, 'All people that on earth do dwell, sing to the Lord with cheerful voice,' which was sung with bursts of joyful noise, amid beaming looks and tears. Next upon their ready ears fell, in the deeply moved and moving tones of Mr. Bickersteth, the words of the psalmist, 'Behold, how good and how pleasant it is for brethren to dwell together in unity,' followed by the words of our pleading Lord, 'That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.' Then all bowed in prayer, and the voices that were lifted up were those of John Angell James, Adolphe Monod, and Dr. S. H. Cox, of New York. Of the hundreds who breathed the solemn Amen, the greater part are fallen asleep, but some remain unto this day.

"Such were the preliminary acts of those who had come together hoping to found an Evangelical Alliance. A few days later, after long and prayerful deliberation, a doctrinal basis of fundamental principles was solemnly adopted, and the proposed Evangelical Alliance was definitely established. Thereupon Edward Bickersteth again stood up, his visage beaming as if transfigured by heavenly grace; he cried, 'Glory be to God, our heavenly Father, who has conducted us so harmoniously to such results. . . . Glory be to God, who has overruled all our deliberations and discussions.'

"The years that have elapsed since the utterance of that doxology have been fraught with most important events, and the gracious blessing of our God and Saviour upon the efforts of the Alliance in various parts of the world has been continually experienced. All may not have been accomplished that was desired by some sanguine friends, but much more has been done than its founders could have anticipated; and its past history proves it to be an eminently practical organization.

"The Alliance found one of the most trying obstacles to its mission of goodwill in the restraints upon religious liberty, which fifty years ago were in force in most lands where the Roman Catholic or Greek Churches were dominant, as well as in all Mohammedan, and even in some Protestant countries. To a very considerable extent that evil has been abated, and in certain countries removed, as in the conspicuous instance of Italy. It has been the privilege of the Evangelical Alliance to be to the oppressed for conscience' sake an advocate and helper, pleading for them, now by deputation, now by document, with grand dukes, sultans, kings, and emperors; and in this anxious field of labour the fruit has not been small; but still there remains much to be done, especially in Eastern and North-eastern Europe.

"The chief object of the Alliance was to promote the manifestation of the essential unity of all true believers; the union of believers,

and not the association of Churches. Very largely, and in many lands, the end sought has been attained. The manifestation of the actual unity of the Church, under diversity of form, seen in the Evangelical Alliance has been eminently blessed. If in respect of religious liberty serious labours still lie before the Alliance, so also is it in regard to the observance of the Lord's-day, the promotion of which has always been a subject of earnest solicitude; and the future calls for more and not for less vigour in the endeavour to check infidelity and the advances of Romanism.

“The year of 1896, soon to commence, brings on the Fiftieth Anniversary of the Alliance. Seeing that the constituent Conference met in London, it is natural that here also should meet the Jubilee Conference, and this wish has been expressed by many branches of the Alliance. International Conferences have in the meantime sat in the capitals of France and Germany, of Holland and Denmark, of the United States, and in two cities of Switzerland (Geneva and Basle), as well as finally in Florence.

“Looking back with gratitude on all these, the British Organization now sends forth to the brethren in those various countries, and in all others where Reformed Churches exist, brotherly greetings, and a warm invitation to gather again in the city where the Alliance was founded, that we may take counsel and encouragement for the time to come. It is proposed that the meetings in London occupy four days only (commencing on Tuesday, June 30th),* so that it may be possible for some of the delegates from various countries to visit two or three other cities, and take part in local celebrations.

“Now, as always, the invitation to attend the Conference is addressed not to members of the Evangelical Alliance only, but to all Evangelical Christians—it being distinctly understood that the fundamental principles of the Gospel, as set forth in the basis of the Alliance, will govern all the proceedings of the Conference.

“We therefore earnestly invite you, beloved brethren, in the name of the Lord Jesus Christ, to meet us on this auspicious occasion. We urge you to come in much prayer, in the exercise of faith, and in good hope through grace, with hearts full of gratitude and praise to Him who has done such great things by the instrumentality of the Evangelical Alliance; and may the Lord cause His face to shine upon us, and give us peace.

“Yours affectionately,

“On behalf of the British Evangelical Alliance,

“POLWARTH, *President.*

DONALD MATHESON, *Treasurer.*

A. J. ARNOLD, *General Secretary.*

“P.S.—We append the names of the officers of our Alliance, all of whom cordially concur in the invitation:—

* Subsequently altered to June 29–July 4

President :

The Right Hon. the LORD POLWARTH.

Vice-Presidents :

The Rt. Hon. the Earl of RODEN.	The Hon. and Rev. E. V. BLIGH, M.A.
The Right Hon. Lord KINNAIRD.	Sir WILLIAM WILLIS.
The Lord Bishop of EXETER.	General Sir JOHN FIELD, K.C.B.
The Right Hon. Viscount BANGOR.	Sir GEORGE WILLIAMS.
Sir WILLIAM MUIR, K.C.S.I., LL.D.	Major-General HATT NOBLE, R.E.

Vice-President and Treasurer :

DONALD MATHESON, Esq.

Honorary Secretaries :

Rev. WILLIAM ARTHUR, M.A.	Rev. JOHN STOUGHTON, D.D.
Rev. Canon FLEMING, M.A., B.D.	Rev. J. ANGUS, M.A., D.D.
Rev. D. MAC EWAN, D.D.	

The following were appointed a Special Committee for the Jubilee arrangements :

Chairman :

General HATT NOBLE, R.E.

Treasurer :

DONALD MATHESON, Esq.

FRANK A. BEVAN, Esq.	Colonel MORTON.
J. A. CAMPBELL, Esq., LL.D., M.P.	Rev. HORACE NOEL, M.A.
Rev. GAVIN CARLYLE, M.A.	JOHN PATON, Esq.
JOHN CORY, Esq., J.P.	EDWARD RAWLINGS, Esq.
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Rev. ALLEN T. EDWARDS, M.A.	The Earl of RODEN.
M. H. HODDER, Esq.	J. SEYMOUR SCOTT, Esq.
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Rev. Dr. D. MAC EWAN.	Rev. Dr. L. B. WHITE.
J. E. MATHIESON, Esq.	D. WELLBY, Esq.
Rev. Dr. G. D. MATTHEWS.	Sir GEORGE WILLIAMS.
Captain the Hon. R. MORETON.	Sir WILLIAM WILLIS.

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INTRODUCTION.

THE Jubilee of the Evangelical Alliance was celebrated in London, and was the Tenth of its International Conferences. The series of meetings extended from June 29th to July 4th, 1896, and the results claim heartfelt and reverent expression of praise to God.

It will be readily understood that widespread interest had been awakened among members and friends of the Alliance in all parts of the world ; but it is also gratifying to record that the Press of our own country alluded to the Conference as an event unique in its way, and worthy of special attention. Thus many of the leading newspapers, including the *Times*, gave daily (though in most cases brief) reports of the proceedings, while several of the provincial papers had daily reports by telegraph.

Many of the branches of the Alliance throughout the world had expressed the desire that, as the Evangelical Alliance was founded in this country, in 1846, its Jubilee should also be celebrated here in London ; and this wish found definite expression at the Ninth International Conference, held in Florence in 1891. Thus the Council of the British organization had the privilege of inviting brethren who had already intimated their desire to assemble in London for the celebration of the Jubilee.

It is unfortunately impossible to give a complete list of the members of the Conference. The meetings were not limited to delegates ; and, according to our British custom, admission to the meetings was not restricted to ticket-holders. Thus a large number of members and friends of the Alliance from all parts of the United Kingdom were present without recording their names. In regard to the foreign delegates, however, we are able to append a list, which, though not

by any means complete, sufficiently indicates the world-wide character of the representation. (These delegates came from about twenty-five different countries.)

The attendances at the meetings were very large—larger, in fact, than at any previous Conference, with one exception—New York. This is the more gratifying when it is remembered that London is a most difficult place in which to secure large gatherings in connection with a series of meetings, especially in the heat of summer. From this point of view the special prayer meeting (held in the Lower Hall, to ask for God's blessing on the proceedings to be commenced that day) was large and thoroughly œcumenical in its character, while the preliminary *Conversazione* and Reception was even more striking in its representative character.

Between the prayer meeting and the international *conversazione* it was arranged that many of the foreign delegates should dine with some members of the Council, and Sir George Williams, v.p., most kindly and hospitably entertained the whole party. The public meeting which followed, filling the Great Hall, was "a truly magnificent gathering," to use the words of an eminent person who has witnessed many great meetings in Exeter Hall. It was remarkable not only for its proportions, but also for its *tout ensemble*; and the description given on another page will, we believe, prove interesting to all who were present.

It was a cause for profound thankfulness to God that an audience of some two thousand five hundred persons, including a large representation of leading men of all Evangelical Churches and from many lands, met on a hot summer's day, and in the very heart of London. Nor did the attendance diminish when the assembly was transferred to the northern part of our great city.

In the preliminary stage of the arrangements for the Jubilee, it was intended that all the meetings should be held at Exeter Hall; but various considerations led to a change in the plan, which will be best explained by the following extract from a statement issued in the early part of the year:

"The Council have had under consideration for some time past the detailed arrangements for the Jubilee Conference. One of the greatest difficulties has been to secure a suitable place for the meetings outside the din and noise of the main streets of central London, and especially as the time fixed for the Conference is in

the midst of summer days. Another difficulty was to avoid clashing with the Mildmay Conference (which is always held at the end of June), and especially as our own President is Chairman of that Conference, and many of the friends interested in Mildmay are also members of the Alliance. In view of these circumstances consultations have taken place with the leaders at Mildmay, and it has now been arranged that the Evangelical Alliance Conference should be held jointly with the Mildmay Conference, which was itself founded by a highly-esteemed member of the Council of the Alliance (the late Rev. William Pennefather), and has ever since been conducted on Alliance lines. This uniting of the two Conferences has necessitated some modifications in our own arrangements; but the many advantages secured (including the capacious Hall, with several other rooms suitable for the meetings, and the Garden), will amply compensate; and it will certainly remove a possible cause for reproach that two such Conferences should be held separately about the same time, and having an appearance of rivalry. The celebration of the Jubilee of the Alliance will, therefore, commence on Monday, June 29th, at Exeter Hall; and all the other meetings will be held at the Mildmay Conference Hall."

Commencing with the first day at Mildmay, a prayer meeting was held each morning at seven o'clock. After this the three principal sessions were held at eleven in the morning, at three in the afternoon, and at seven in the evening. The subject selected for the morning addresses was practically the very foundation of the Evangelical Alliance, and at the same time equally appropriate for a Mildmay Conference: **THE TRUE UNITY OF THE CHURCH WHICH IS THE BODY OF CHRIST: (1) *In new birth and life*; (2) *In growth and development*; (3) *As perfected in glory*.** The afternoon sessions were occupied with other and more general subjects suitable for an Alliance Conference. In the evenings the addresses were brief, and given by selected speakers, British and foreign. In the afternoon of Friday, July 3rd, there was a United Communion Service, attended by nearly 2000 persons; and in the evening of that day a great Missionary Meeting was held, and this was followed by two or three brief farewell addresses. On Saturday morning, at nine o'clock, there was a Special Conference of Delegates only, to consider matters affecting the whole Alliance, and especially questions of religious liberty.

It will be seen that this Conference differed in some respects from the ordinary International Conferences of the Alliance,

and yet many of the distinctive features of those gatherings were maintained. Though the number of foreign visitors was about 300, the large audiences were mainly English, and thus the mixture of languages in which the addresses were given was not so marked as in many former International gatherings. Most of the delegates made their speeches in English, and though provision was made at the afternoon sessions for each speaker to give his address in his own tongue, very few availed themselves of it. Thus the Conference had on the whole more of an English character than had been intended.

A few words must be said as to the great advantages of the amalgamation of this Conference of the Alliance with the Mildmay Conference. The Council warmly appreciated the cordial co-operation of the friends at Mildmay, and afterwards tendered their heartiest thanks to the trustees, and especially to Colonel Morton (the Superintendent), whose kindness, courtesy, and hospitality abounded to all. There is no place in or near London where such complete accommodation for a great gathering could have been secured. In addition to the large Hall seating nearly 2800, there were four other capacious rooms available, thus permitting of the holding of several meetings simultaneously. This was found to be a great convenience for the afternoon sectional meetings. But above all, the beautiful grounds surrounding the Hall proved to be the most attractive feature of the arrangement, especially to the foreign visitors. Here, on the lawn, were erected two large tents, in which luncheon and dinner were provided daily. Between the various meetings the garden was a favourite rendezvous, and here Christian people from many lands were enabled to enjoy social and Christian intercourse, which would have been impossible under other circumstances. It is necessary to add that none of the afternoon meetings were so popular as those held under the famous and widespreading "Mulberry Tree." Here, too, a group of some 400 of the foreign and other delegates were photographed one afternoon. It is no wonder that many of the friends from various lands write enthusiastically of the "never-to-be-forgotten days" of this International Conference.

The Jubilee of the Evangelical Alliance was commemorated in several other ways, in addition to the Conference itself. In more than one hundred churches and chapels of the Metropolis

sermons on Christian union, and with special reference to the Jubilee, were preached on Sunday, June 28th, by the respective ministers, or by the delegates of the Alliance. We give (in the appendix) two samples of these sermons—one by the Lord Bishop of Exeter (whose father, Rev. Edward Bickersteth, was one of the founders of the Alliance), and the other by the Rev. David MacEwan, D.D., one of the Honorary Secretaries.

The Jubilee was also celebrated at Liverpool (where the preliminary Conference was held in 1845). There the Lord Mayor and the Lord Bishop of the Diocese took a prominent part in the arrangements. In Dublin a similar meeting was held, and some of the foreign branches organized special gatherings (one at Shanghai, China, for instance) in sympathy with the Parent Society.

Another feature of this Jubilee celebration deserves special mention. Westminster Abbey and St. Paul's Cathedral both had a place in the arrangements made for the entertainment of our distinguished foreign guests. The courtesy of the Very Rev. the Dean of Westminster (Dr. Bradley) was shown by his kind offer to receive fifty of the principal delegates. On Saturday afternoon, June 27th, the visitors assembled at the Abbey, and were conducted to the Jerusalem Chamber, where the Dean gave a most interesting and instructive lecture, afterwards conducting the party through the whole building, and briefly describing the various objects of interest.

At St. Paul's Cathedral the Ven. the Archdeacon of London (Dr. Sinclair) received one hundred of the delegates; and, after conducting them over the immense building, entertained the whole party in the Chapter House at tea.

The Lord Bishop of Exeter, who, as a Vice-President, had taken a very deep interest in the Jubilee, most kindly invited some of the principal foreign delegates and the General Secretary of the Alliance to visit Exeter, where they were hospitably entertained at the Palace by the Bishop and Mrs. Bickersteth. On the day after their arrival a large number of the Nonconformist ministers of the Diocese and many of the clergy assembled, at the invitation of the Bishop, to meet the Alliance Delegates. This opportunity for Christian and social intercourse, as well as for united prayer, was greatly appreciated by all who accepted the hospitality of the Bishop.

Thus the Jubilee of the Evangelical Alliance, celebrated with many tokens of the Divine favour, recalls how greatly God has blessed the work of the Society during its fifty years' history. Those who were present at its formation and were spared to witness its Jubilee celebration were exceedingly few; but they rejoice with those who to-day hold aloft the same banner:—"In essentials, unity; in non-essentials, liberty; in all things charity." The Evangelical Alliance has promoted throughout the world united prayer, brotherly love, and religious liberty; it has firmly adhered to the cardinal doctrines of the Gospel, though its constituency has been limited thereby; it has, in our own country and in other lands, manifested the power and the value of Christian union by inaugurating many features of Christian co-operation, and especially by defending the cause of the persecuted and the oppressed for conscience' sake. The growing spirit of Christian unity throughout the world, no less than the marvellous change regarding religious liberty, during the past fifty years, may surely be traced directly and indirectly—in considerable measure at least—to the efforts of the founders and members of the Evangelical Alliance.

For all that has been accomplished in the past we would ascribe the praise and the glory to God alone! For all that has yet to be accomplished, by the blessing of the Great Head of the Church, the members of the Alliance must ever seek the guidance and help of the Holy Spirit. May the Triune God keep the Evangelical Alliance true to its foundation principles, and to its motto, *Unum corpus sumus in Christo!*

"Praise our God, all ye His servants."

"After this I beheld, and, lo, a great multitude . . . of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb. . . . And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels . . . fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

Report of Meetings at Exeter Hall,

ON MONDAY, JUNE 29TH, 1896.

*The following account of the opening of the Jubilee Celebration
is taken from the pages of "Evangelical Christendom."*



MUCH prayer had been offered in various parts of our own country, and in other lands, that God's rich blessing might rest upon the meetings to be held in connection with the celebration of the Jubilee of the Evangelical Alliance; and we have now the privilege of recording that God has graciously answered those prayers, and the whole series of meetings has been most successful. From representatives of all nationalities we are receiving testimonies as to the blessing experienced in connection with the meetings, and the spiritual help obtained through the addresses given by many of the speakers. One eminent servant of Christ writes as follows, and this may be taken as a specimen of many other similar letters: "I do think there is much to be thankful for, as to the Jubilee. I am sure that the cause of our Lord has been afresh commended, and that His servants have been strengthened for their labours." Another friend, a representative of the United States Evangelical Alliance, writes: "The meetings have given me an opportunity of a better acquaintance with you, and some other gentlemen who have our Alliance work at heart, and I am thankful that I was able to attend. I think the Conference was admirably managed, and will do good to the cause which, after all, must be advanced, in the main, by individual effort."

It is desirable to give an outline here of the arrangements made for the celebration of the Jubilee. On Saturday, June 27th, many of the foreign delegates (who numbered about 250

altogether) had arrived in London, and, by previous arrangement, the Very Rev. Dr. Bradley, Dean of Westminster, kindly received a limited number of them at Westminster Abbey. The friends assembled in the Jerusalem Chamber, where the Dean very kindly gave a lecture on the history of the Abbey, which greatly interested the visitors. Subsequently the delegates were divided into two parties, one being taken through the Abbey by the Dean himself, and the other by Miss Troutbeck, when the various objects of interest in the magnificent building were briefly explained. All who were present on this occasion expressed their great appreciation of the kindness shown them by the Dean, and the visit was much enjoyed by all.

On Sunday, June 28th, sermons on the subject of Christian Union, and with special reference to the Jubilee of the Evangelical Alliance, were preached in over one hundred of the principal churches and chapels of the Metropolis, in nearly every case by the respective ministers of the different churches. It is impossible to give a complete list of these various services; but it may be mentioned that the Lord Bishop of Exeter preached at St. Martin's-in-the-Fields; and as the Bishop is not only a Vice-President, but also the son of one of the founders of the Alliance, his lordship's sermon was, in many respects, *the* Jubilee sermon. The Ven. Dr. Sinclair, Archdeacon of London, also preached two sermons in different churches on June 28th; and again, in St. Paul's Cathedral, on July 5th, when many of the foreign delegates were accommodated with specially-reserved seats. Among other leading ministers who consented to preach specially for the Alliance, on June 28th, we may mention the Revs. A. E. Barnes-Lawrence, Alexander Connell, Dr. Monro-Gibson, J. P. Gledstone, G. F. Head, Dr. Hiles Hitchens, Prebendary Kitto, D.D., F. A. C. Lillingston, Dr. D. MacEwan, G. H. C. Macgregor, F. B. Meyer, Dr. C. Moinet, Dr. G. F. Pentecost, Marcus Rainsford, A. Rowland, LL.B., Dr. Bowman Stephenson, J. G. Train, Prebendary Webb-Peploe, J. R. Wood, and J. Morley Wright.

On Monday, June 29th, the first meetings in connection with the Jubilee Celebration were held at Exeter Hall. In the afternoon of that day a large number assembled for a prayer meeting, specially to invoke God's blessings on the proceedings of the week. General Hatt Noble, R.E., Chairman of the

Jubilee Arrangements Committee, presided, and was supported on and around the platform by many leading members of the Council and of British Auxiliaries, with representatives of the various foreign branches. This hour, spent in praise and prayer, was felt to be specially helpful, and many who attended expressed their confidence in the presence and blessing of God. Suitable hymns were sung, and the Chairman read passages of Scripture, while many of the delegates led the meeting in prayer, in various languages.

At the close of this meeting a number of the delegates and principal members of Council were kindly entertained at dinner by Sir George Williams, one of the Vice-Presidents of the Alliance, in a private room at Exeter Hall. This repast was scarcely concluded when a crowd of delegates and friends assembled for the reception, which was to take place in the Lower Hall. Lord Polwarth (the President), General Hatt Noble, R.E., the Hon. and Rev. E. V. Bligh, Sir George Williams, and General Sir John Field (Vice-Presidents), received the foreign guests, who were introduced by Mr. A. J. Arnold (General Secretary). Very soon the Lower Hall became densely crowded; and we fear that many of our friends were unable to obtain refreshments at the stalls arranged round the Hall, and which were loaded with good things. Long before the time for the commencement of the public meeting most of the reserved seats in the Large Hall were occupied by an expectant throng; and suitable music was rendered on the great organ by Mr. W. M. Brooke. It should be added that the orchestra was beautifully decorated with palms, ferns, and flowering plants; while the motto of the Alliance, "*Unum corpus sumus in Christo*," suitably displayed in red and white, was stretched across the Hall in front of the organ. Festoons of flags of the various nations represented at the Conference were tastefully arranged, and underneath was the word "Welcome."

At half-past six o'clock the President (Lord Polwarth), accompanied by the various speakers, took their seats on the platform; and the Hall at this time presented "a truly magnificent appearance," to use the description of one of the religious journals. There were gathered together leading men representing some twenty-five different nations, and the various Evangelical Churches throughout the world. It is impossible to give anything like a complete list of those who supported

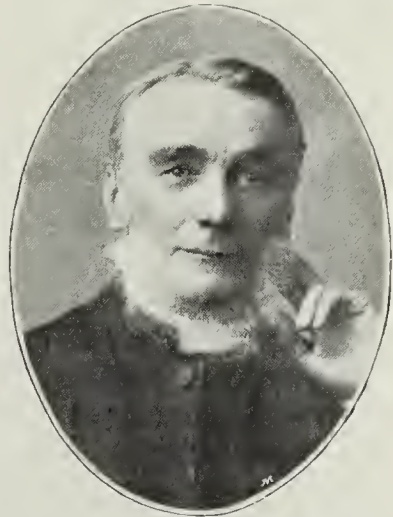
the Chairman on this interesting occasion; but it may be mentioned that there were present many of the leading ministers of various denominations, and other well-known men from London and its environs, together with a large sprinkling of friends from the provinces, as well as from Scotland and Ireland. Among them were Lord Plunket, the Archbishop of Dublin; the Lord Bishop of Exeter; the Ven. Dr. Sinclair, Archdeacon of London; Lord Kinnaird, Lord Radstock, Viscount Bangor, General the Hon. B. M. Ward, General Sir John Field, General Hatt Noble, the Revs. Prebendary Webb-Peploe, Prebendary Kitto, Principle Douglas, Dr. D. MacEwan, Dr. J. H. Rigg, Dr. G. F. Pentecost, Dr. Newman Hall, Dr. Angus, Canon Girdlestone, Dr. Monro-Gibson, Dr. L. B. White, Dr. W. Wright, General Hutchinson, General Heath, General Bruce, Colonel Robinson, c.B., Colonel Douglas Jones, Captain Wisely; Messrs. M. H. Hodder, Eugene Stock, D. Wellby, Hammond Chubb, W. H. Seagram, J. R. Fowler, Jas. Barton, T. A. Denny, and a large number of other well-known members of all the Evangelical Churches. The Continental visitors were very numerous, and included many eminent men, among them Pasteurs Th. Monod and Hoeart, from France; Count A. von Bernstorff and Colonel von Knobelsdorff, from Germany; Dr. Edouard Naville and Mr. Viseher Sarasin, from Switzerland; Rev. Dr. Prochet and Dr. McDougall, from Italy; Professor Szabo, from Hungary; Pastor Arnstrom, from Sweden; Pastor Storjohann, from Norway; Rev. Dean Vahl, from Denmark; Rev. Dr. Gerth van Wyk, from Holland; Pasteur Rochedien, from Belgium; Pastor Fliedner, from Spain; Sir J. W. Dawson, Bart., from Canada; while the contingent from America was a large one, and headed by Mr. W. E. Dodge, of New York, President of the United States Alliance, with the Rev. Dr. Josiah Strong, General Secretary, and the Rev. Dr. Stoddard. Altogether the Exeter Hall meeting was unique in its character and massive in its proportions, especially when we remember that it was held on a hot midsummer evening. The body of the Hall was well filled, and some 400 or more found seats on the platform.

The hymn, "All hail the power of Jesu's name," was sung with grand effect, Mr. Brooke leading at the organ, and Dr. H. Soltau conducting. The Rev. D. MacEwan D.D., then led the meeting in prayer and in praise to God for His blessing on the Alliance and its efforts during the past half century.

The CHAIRMAN said: It has been decided that the first utterance at this meeting should be one of praise and thanksgiving to God; and I will therefore call upon the Bishop of Exeter to move the following resolution: "That this meeting of members and friends of the Evangelical Alliance, gathered from many lands to celebrate its Jubilee, desire, as their first duty and privilege, to give expression to their devout gratitude to God for His good hand upon His servants who, in various countries, and for fifty years, have been emphasizing the divine truth of the oneness of the Church of Christ. While profoundly thankful to God for all that has been accomplished, they desire His grace and wisdom still to guide them; and they earnestly pray that the rich blessing of God the Father, the Son, and the Holy Ghost, may increasingly rest upon the efforts of the Evangelical Alliance in promoting brotherly love, in commending a more earnest cleaving to the cardinal doctrines of the Gospel, and in defending those who are persecuted for righteousness' sake."

The Right Rev. the LORD BISHOP OF EXETER.

My beloved father was one of the founders of the Evangelical Alliance, and I know it is to that alone I owe the privilege of being invited to speak first this evening. But my heart responds to the resolution I have to propose, and especially to the emphasis put upon the fact that there is the divine truth of the oneness of the Church of Christ. I was venturing to speak last night of that oneness of the Church of Christ, and I am quite sure that it is a mighty fact that there is now a fulfilment of our Lord's prayer—a partial but a very real fulfilment of His prayer that His people may be one. I ventured to say last night that it was not only incredible, but impossible, that the prayer of our great High Priest, offered near 1900 years ago, should for these many centuries have been unanswered, or scantily answered, because Him the Father heareth always, and He, at the right hand of God, is praying for His people that they may be one



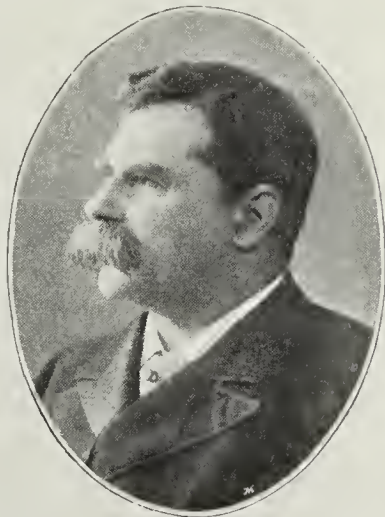
THE LORD BISHOP OF EXETER.

—and they are one. I believe in my inmost heart that there is, to a very large extent, not a perfect fulfilment, but a very large fulfilment of our dear Lord's prayer even in the Church militant here on earth, besides those to whom the brother who led us in the prayer referred, the blessed ones within the veil in their perfect union and communion. Oh, yes, of the Church of Christ the many are in Paradise, the few on earth. However many we count the saints here below, yet the larger number far are in the presence of our Lord and Master. But we on earth are one in reverence for the Word of the living God; one in holding fast the verities of the faith as expressed to many of us in the Apostles' Creed and the Nicene Creed; one in the two Sacraments ordained by Christ Himself; and one in mutual intercession for the progress of Christ's Kingdom. Then we are one in our hymns of prayer and praise; one in sympathy with the persecuted and the downtrodden; and one in looking for the return of our absent Lord and Master. Does not the cry go up from us all, as the words echo in our hearts, "Behold, I come quickly. Amen; even so, come Lord Jesus"? Is it so? And will you tell me that this is not a fulfilment—yes, a wonderful fulfilment of our dear Lord's prayer? There are a multiplicity of human hearts and human minds; but in these mighty facts we are one, and we thank God for it, that He has heard the prayer of our Great Intercessor in our days as in days before, in preparing, we humbly believe, a people for the return—it may be the near return—of our one Lord and Master. I ventured even to go beyond that last night, and to say that I thought it very possible that the very fact of the incomplete ecclesiastical unity helped forward and strengthened the essential unity—especially for this reason, that it requires forbearance and patience, and the cultivation of some of the most precious graces of the Holy Spirit; that we, through the love of our one Lord and Master, should feel that unity of the brotherhood which we have in Him below, and which is preparing us for the perfect union above. May I read two very short extracts which I think bear very strongly upon this? They are from men in the Church of England, but they are those, I think, whose words you will say bear weight. Dr. Gott, when Dean of Gloucester (he is now Bishop of Truro), said in his little book, *The Parish Priest*, "Every form of dissent has arisen to supply some neglected doctrine or discipline of the Church, and God allows

it to arise and do a work that we had left undone, lest the grace should die out." Now there is one more—the words of Canon Jacob, now Bishop of Newcastle. He says, "I do not minimise the evil of the divisions of Christendom; they are a sad reality and a real hindrance to the advance of Christianity; but, at least, we need not exaggerate them. Our only chance of healing them lies in sympathetic appreciation of the difficulties, and whence they spring—the acknowledgment of the truth which their several organizations were intended to enshrine, and the exhibition, not in word only, but in flesh and blood, of a divine society in which those very truths have their setting, side by side with other truths which are equally needed for the proportionate development of the whole body unto the measure of the stature of the fulness of Christ." Now, brothers and sisters, I think it is exactly that which finds expression in our Evangelical Alliance. It is not that we do not hold fast each one of us to that communion in which we have very probably been cradled and schooled and exercised from our earliest childhood until now; but it is that in each of these different communions God is carrying on His own work, preparing us for the perfect society of glory. Oh! are we not called to thank Him for it, and are we not called at the same time to pray that there may be that onward progress of the Gospel of Christ of which our resolution speaks?

The Rev. G. F. PENTECOST, D.D.

My Lord Polwarth, Christian Brethren and Sisters,—The Lord Bishop of Exeter, with true Christian sympathetic interest, touched the vital point of this resolution when he said that the central interest of it lay in the words of thanksgiving for emphasizing the divine truth of the oneness of the Church of Christ. The title of this Society, the Evangelical Alliance, is but a little short, if short at all, of an inspired title. This is not a Christian Church in the ordinary sense of that word; but I think



REV. G. F. PENTECOST, D.D.

that, in a real sense of the word, it is the largest body, larger than any Christian Church, as we understand the term Church, in the particular sense of the various divisions into which the whole Church of Christ seems just now to be divided. It is an Alliance, and Evangelical—*i.e.* an Alliance of Evangelical Christians; and, after all, what is the whole Church but an Alliance of Evangelical Christians? That is what it will come to in the end, and that is what it is now, and, therefore, this Evangelical Alliance, it seems to me, was builded better than its founders knew, when it has come to find its chief mission not in making unity but in recognising unity, in encouraging comity, and in organizing for co-operation in all the great essential work of the Christian Church. That is what the Evangelical Alliance means to me. Now, my lord and gentlemen, ten minutes is a very limited time in which to speak of the Evangelical Alliance. A witty Irishman said to me, as I was coming to the Hall, that I was expected, or other speakers were expected, to build an Eiffel Tower in ten minutes, and there was not time enough to build a three-legged stool. Well, there is just a bit of truth in that; and so we must do the best we can. And this is the thought that comes to my mind this evening, that all the ecclesiastical divisions in Christendom have not been able up till now to destroy the unity of the Christian Church, because, in spite of all these divisions, that unity has always existed, and it will always exist, and there is no power on earth or in heaven to prevail against the unity that is in Christ. As long as Christ is the Head of the Church, and the Christian finds himself in the body of Christ, no ecclesiasticisms, however perfect or imperfect they may be in their organizations, can destroy that unity. Now that is my joy in the thought of Christian unity; and I would suggest again that the Christian unity that now exists, and always has existed, is infinitely better than any kind of ecclesiastical conformity that we might bring about. And so, therefore, I am more for unity than I am for conformity. I do not use that word in its technical sense. I would not say, therefore, that I am for nonconformity; that is, I would not say it publicly, whatever I might say privately. But I will say, publicly and privately, as long as I live, that I am first, last, and all the time for Christian unity, for I could not be a Christian and be otherwise than that. And so I say that Christian fellowship is also infinitely better than ecclesiastical

recognition from some quarters, but I am infinitely glad that I have Christian fellowship from all quarters, and I am richer in the Christian fellowship that I get from the brethren on this platform, to my right and to my left, than I am poorer in the lack of ecclesiastical recognition. Now just a word at the other end of my ten minutes. In the whole of the Scriptures, and particularly in the New Testament Scriptures, no interpretation that may be put on the words of the prayer of our Great High Priest will allow of its being construed into a mandate to make Christian unity. "Endeavouring to keep the unity of the Spirit in the bond of peace." We are nowhere commanded to make or bring about unity, but we are everywhere commanded to *keep* unity; and so it seems to me that this Evangelical Alliance has done a great deal, not only to call attention to the fact of the unity, but to encourage us in the spiritual effort to *keep the unity*. It should be our supreme effort all the time to keep it, and prevent it from being lost; and, if I may venture an opinion, I believe that the unity of the Church has been more imperilled by the effort to bring about conformity in ecclesiasticism than by any other methods. I am afraid sometimes when I read about Conferences to bring about the unity of the Church, and visitations to the heads of the various divisions of the Church of Christ—I sometimes tremble lest that unity of the Church be imperilled in that effort to bring about external conformity. Now, how shall we keep the unity of the Church? By always, and under all circumstances, recognising it in every division of the Church where Christ is held as the Head, recognising it in every individual man and woman, whatever his ecclesiastical name, or title, or place, in whom the Spirit of Christ is. "When they saw the grace of God that was in us, they gave us the right hand of fellowship." That is Christian unity; and when I see the grace of God that is in a man, I recognise him not only as my brother in Christ, but as a member of the true Church of Christ, whether he lives in Rome, or in Westminster, or in Exeter, or wherever the city of his abiding-place may be; and if he cannot recognise me as his brother, and as a member of the Church of Christ, so much the worse for him—that is all. I would rather have the cordial fellowship I have received to-day, and which I always receive when I come upon a common platform with my Christian brethren—I would rather have the sparkling look that comes out of the eye of a Christian

when he grasps me by the hand, and the warm fellowship that comes down to his finger-tips, than any apparent uniformity. And I think now the peril is in the direction of ecclesiastical conformity. If you had noticed at the conversazione all these brethren rushing up to greet each other as though they were so glad to get out of ecclesiastical bonds for half an hour, you would think that the Christian unity was going rather too quick for the ecclesiastics. Now this last word: The great mission of this Alliance is co-unity amongst Christians. That means courtesy as well as fellowship, that means recognition of each other's rights, and of each other's honesty and integrity, and then, with Christian comity on the basis of Christian unity, we are prepared for Christian co-operation: and the Spirit of God, who works with freedom wherever He is allowed to work, emphasizes this all over the world. May God help us to gather up on the basis of real Christian unity all the forces of the Christian Church, that we may project its irresistible influence against every evil thing in this world, and gather together its mighty power for the accomplishment of all the good that is yet to be done in the Church of Christ.

The Rev. J. H. RIGG, D.D.

Ladies and Gentlemen,—This is the Jubilee of the Evangelical Alliance, and that gives a signal emphasis to this gathering. The Bishop of Exeter referred to the fact that his venerated father was a member of that first gathering of the



REV. J. H. RIGG, D.D.

Evangelical Alliance, of which we are reminded by this Jubilee Celebration. Not only the venerable Mr. Bickersteth, but many men of the greatest fame and of the highest character were connected with the first institution in 1846 of this Evangelical Alliance. I was not myself present either in London or in Liverpool; but I was aware of all that was going on, and very soon afterwards I came into some sort of connection with this Alliance, and those of us here who were alive and who were familiar with affairs

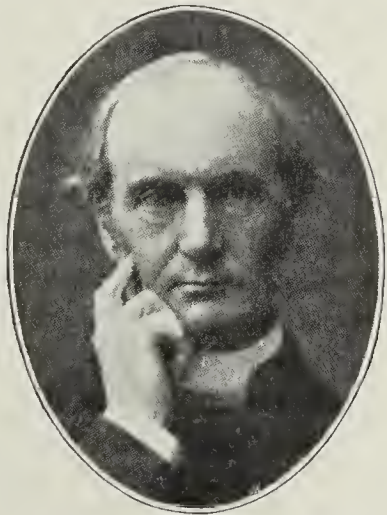
at that time remember well the wonderful flow of feeling and the depth of emotion. Old men wept when they saw the gathering; they felt as if there was a large step taken towards the Millennium. Doubtless they were too sanguine, but nevertheless it was a very great step; and the meeting to-night, which is the direct consequence of it, is itself a very great fact in the history of the Churches of England. The question is put from time to time: What has the Evangelical Alliance done? If it had done nothing but keep alive the true idea of Evangelical Unity, it would have done much. That idea has entered into the minds and hearts of Christian people, it has been taken home to the very centre of conviction on the part of multitudes of Christians, and of Christian leaders in each of the great Churches of the world, and it is something for that true conviction, on which alone real unity depends for its manifestation, to have taken a hold on the Church of Christ fifty years ago, which has been kept alive till this present hour. Those meetings were memorable, but, my lord, this meeting also is memorable. It is a great thing for us that we have on this platform not only the son of the sainted and venerable Bickersteth himself, now faithfully maintaining the true evangelical doctrine as one of the Bishops of the Church of England; but it is much that we have also on this platform the Archbishop of Dublin, who has fought a good fight for evangelical principles, who has maintained the broad rights and the true definition of evangelical life in that which he has insisted upon doing on behalf of the new life that is being kindled in Spain. The Archbishop's work has been widely questioned and deeply resented; but though he has not often had the opportunity of hearing it, I venture to say that the Christian public of this land, and of all lands, who have followed that which he has done, almost without respect of denomination, the broad Christian public—I do not mean the high Anglican leaders—the broad Christian public of this land and of America have admired the courage, the patience, and the temper of the Archbishop of Dublin, and they hold that he has struck a true blow and done a good work on behalf of the Evangelical Alliance principle in its greatest breadth and in its noblest aspect. The Alliance has been modest; it has not been accustomed to disport itself largely in public places, but its opinion has been felt far and wide wherever religious liberty has been threatened. In Germany, thirty years

ago, but for the patient, persistent efforts of this Evangelical Alliance—I think that the German nobleman who honours us with his presence to-night himself would probably be a witness of the deep and far-reaching effect which the representations, the principles, and the work of this Alliance had in promoting that movement on behalf of religious liberty in Germany, that which has taken place during the last twenty-five years. When I first visited Germany in 1857, this subject was before the Evangelical Alliance in Berlin, and was a very great matter in its deliberations. The condition of things to-day is a marvellous contrast to the condition in which we found Germany in 1857, so far as respects religious liberty. The very elementary idea of religious freedom was not found in the States of Germany—it was being fought for by persecuted Baptists; and now that idea has gained wide acceptance, and is recognised even in the high places of authority in that great land. These are some of the considerations which lead us to be thankful that during all these years a modest propaganda has been maintained; and how many persecuted Christians have found that the efforts of the Evangelical Alliance on their behalf have had singular power and influence, where, perhaps, it could not always have been expected. We have, therefore, good reason to-night, I think, for being of good courage in regard to the future. And now, my lord, I cannot sit down without myself repeating what has already been said, that organic union gives the death-blow to real unity. It would be, so far as it was gained, an iron swaddling-band that would simply suffocate all the spirit of unity, and prevent that liberty without which there can be no union, and no unity whatsoever. I do not mean to say that the more denominations there are the better it will be; but there are reasons in the nature of things for a variation here and there, and these adaptations always for the same purpose, to maintain the unity of the Spirit, to maintain the true evangelical doctrine in the bond of peace. And whilst there is that liberty or adaptation, there will be new organizations, but all subordinate to that grand broad unity of the Spirit in which true Christians rejoice. Recognise nationality you must, and sometimes you must recognise a race within a nationality; it all tells upon the form of Churches, and upon the nature of organization. You must recognise, too, aspects of doctrine. We cannot see even the great doctrines of Christianity always in the same light, because

they are so deep; and these varieties of aspect and varieties of view must all be recognised, so that there must be varieties of Church organization and Church order. Let them all be according to the needs of each particular case, demonstrations of the Spirit differing, but the self-same Spirit animating and guiding and moulding all the time. These, sir, are our principles. I have no doubt myself that there is at this moment a revival of these principles, a reaction against that idea of iron union which is the death of religious life. I believe that we shall see more and more spreading amongst us the conviction that these varieties must all of them not only be allowed, but rejoiced in, so long (again to quote that passage never to be forgotten) as we all of us "endeavour to maintain the unity of the Spirit in the bond of love and in righteousness of life." I have great pleasure in supporting the resolution.

The LORD ARCHBISHOP OF DUBLIN.

My Lord Polwarth and dear Christian Friends,—I deem it a very high honour to be permitted to take part in this auspicious celebration of the Jubilee of the Evangelical Alliance. I do indeed rejoice to be able to identify myself with this time-honoured institution—an institution which, for the last fifty years, through good report and evil report, has been enabled to hold its ground on behalf of Christian unity and religious liberty throughout the world. There is another reason why I am glad to stand on this platform to-day. The Church of England is, as I think we shall all admit, well represented by my dear brother in Christ who sits on my right hand. I should be sorry if the ancient Church of Ireland had



not some representative here, how- **THE LORD ARCHBISHOP OF DUBLIN.** ever unworthy, on this present occasion, just to let you know how many there are among the members of that Church, and upon the Episcopate of that Church, who deeply sympathise with the glorious object which this institution has in view. I have not risen to make a speech, but rather for the purpose of making an explanation. My name is not upon the list of

speakers: how comes it that I am here? Well, the fact is simply this, that I was asked many months ago by my dear friend Mr. Arnold to take part in this meeting; and at that time I thought it would be quite impossible for me to do so consistently with my other engagements. But at the last moment, in the good providence of God, I find it is possible for me to stand here and take part in this meeting; and even though it may seem rather rash for me to incur the risk of being regarded as an interloper, there is something worse—and that is, to be found an absconder from the post of duty. I have only two very brief remarks to make before I sit down. There are some who, in speaking of the Evangelical Alliance, say that, no doubt, there is an agreement among them, but that it is not based upon any positive foundation; that their agreement consists in a unanimous resolve to differ from those against whom they are all in common opposed, and that they have no positive basis of doctrine upon which to take their common stand. But that charge has been refuted. I have one other remark to make. I am treading, perhaps, upon delicate ground. I do not desire iron conformity, such as that which we see proclaimed by the Church of Rome. I do not look for anything like fusion at the present time, but I was glad to hear Dr. Rigg say that he did not think the multiplication of differences among us was a blessing. I must say, frankly and honestly, I regard our divisions as an evil—it may be a necessary evil, but still it is an evil—and I do not think that it is altogether impossible, if we cannot reach so far as fusion, we may strive after even a closer union—viz., that which is represented by the Evangelical Alliance. If we may not be able to leap by a bound on to the platform of absolute Christian unity, let us at least mount some of the steps: let us begin with fraternity; let us go on to federation; and if we cannot have fusion in this life, at least we shall be preparing ourselves for the fusion which we shall all enjoy in the life to come.

The resolution was then carried unanimously.

These Fifty Years.

Mr. A. J. ARNOLD (General Secretary) was then called upon to give a brief historical sketch of the Evangelical Alliance. The time did not permit of more than a mere outline—but the address will be found in another part of this volume.

Welcome to the Foreign Delegates.

The **PRESIDENT** (Lord Polwarth) then delivered the following address of welcome :

Honoured Christian Brethren, of many lands and languages,—We meet as members of the one family of God, redeemed by the blood of His beloved Son, now our ascended and living Head, at once the Source and Centre of the whole true Church of the living God. From Him, and through the Holy Spirit, we derive that spiritual life which makes us one in Him and in His Name; not by the ties of ecclesiastical incorporation, but in a deep, spiritual sense—which no divergence of opinion, no outward difference of Church government or worship can annul or invalidate. We meet to realize that our union in Christ is a marvellous spiritual fact—as members of the one spiritual body of our Risen Lord, having each our separate sphere, our distinctive appellation, our peculiar privilege to minister to the welfare of the whole body corporate. We recognise the fact that outward environment, national influences, education, and the trend of the historic past, have all had their share in the moulding of different types of mind, of preference for different forms of Church government and worship; and not less, that great unalterable truths, viewed from different standpoints, received under different influences, like giant mountains assume different aspects, and leave different impressions according to the manner in which they are received. One receives his impression when the first blush of dawn lights up the snow-clad peaks with rosy mom; another, when soft misty clouds have cast their mantle round the beetling crags; another can only remember the awful war of the elements—the black thunder-cloud and lightning-flash; another is filled with the gorgeous magnificence which irradiated the snow-clad slopes, enwrapped in the beams of the setting sun. We would respect the conscientious convictions of minds which hold by the great truths of Christian verity, which cling to the Glorious Divine Saviour, and which build on the great foundation of the Word of God and the blood-bought redemption—yet differ in many minor, though important, subjects. We recognise that under all apparent difference there exists a beautiful harmony; nay, we rejoice in the

diversity, which, like the colours of the rainbow, combine to form one beautiful bow of peace athwart the dark background of the ages. We recognise it is the one Sun which produces these separate effects and the blended harmony of the whole.

While we would deprecate the needless splitting up of Christian communities into a multitude of small sects as a fearful loss of power, as a source of petty jealousy and strife, we recognise that in variety there is power—because in variety we recognise a liberty which is apt to be destroyed by the bonds of uniformity. Unity of life with variety of manifestation seems to be God's order in the world of Nature: life, adapted and adapting itself to the world's great wants and to God's great purposes. Is it less God's method in the Kingdom of Heaven—that Kingdom Christ came to establish on earth? Many are vainly idealising what they term the reunion of Christendom: they base their hopes of blessing to the world on ecclesiastical reunion, on a vast reorganization of the outward visible Churches of Christendom. We desire to speak with all respect of earnest men, animated by noble aspirations; but we are bound to state we fear it is a human—not *the* divine—ideal. We are reminded how painfully in the past have the Churches aimed at uniformity, and with what disastrous results.

Our Blessed Lord's prayer for His own, that they all may be one, indicates also the nature of that union as one not of human organization, but of a spiritual nature, manifest by that harmony with Himself and His Father, which shall commend to the world the beauty of the divine character, and the riches of His grace: a spiritual harmony, which will prove in the highest sense an *esprit de corps* amongst His soldiers, animating them with loyalty to their Supreme Leader, devotion to the service, and while wearing different uniforms, and serving in different capacities, yet loving one another with a noble spirit of brotherly affection. We need not wait to bring about uniformity—our varied habiliments bear one badge. We are soldiers of one King: our hearts are His because His is ours.

Met, as we are, from all countries, and representing companies of hundreds and thousands and millions, all marching on in the service of our one Sovereign, we would realize to-day that in view of the great work to be done, alike in civilized and uncivilized lands, it is a solemn duty to hush every contentious word, and to come under the sublime influence

of that calm Voice which long ago rebuked the disciples, when, with the hour of His great sorrow before Him, He toiled towards Jerusalem, and they disputed who amongst them should be greatest. Oh, that the Christian Church would realize the difference between dissent and dissension! Dissent may be a duty—only let men weigh well and calmly if such a call come from God or man. Oh, that the Christian Church would learn to respect the convictions, yea, even the scruples, of her people. The spirit of persecution and intolerance is opposed to the mind of Christ. Yet it is our duty to uphold the great fundamental verities of our faith; but even this in a spirit of charity and love.

We meet, Christian and honoured brethren, to celebrate the Jubilee of the Evangelical Alliance, founded fifty years ago by pious and illustrious men—most of whom have been long since gathered to their rest, though a few are with us to-day. We rejoice to be honoured with the presence of the son of one of the most beloved and illustrious of these—the Bishop of Exeter. Let us not be satisfied with a merely sentimental declaration of union and a maudlin affection, which may evaporate or turn to vinegar; but let this, our Jubilee gathering, bring us so under the sway of the Prince of Peace as that we shall be pervaded by a spirit of love not less than divine in its origin, and human alike in its spirit of genuine manliness and deep sympathetic tenderness. Let us seek to make this Jubilee gathering a hallowed epoch in our history—a fresh starting-point of development in the spread of a spirit of unity, of charity, and of practical co-operation.

And now, honoured brethren from distant lands, let me bid you most welcome to the first home of the Alliance. We deem it a sacred privilege to have you with us. We anticipate great benefit from your influence amongst us. We trust that all branches of the Alliance will become more closely united, and, realizing the power of such union, be enabled to exercise a beneficent influence on the Christian Churches and peoples of our several lands. Brethren from the United States of America, brethren from Canada, from Australia, speaking our own mother tongue, we bid you heartily welcome to the Motherland. Brethren from the adjacent Continent of Europe, headed by an old and beloved personal friend—Count Andrew Bernstorff, from Germany—we greet you

from the land of Luther and the Reformation. Beloved and honoured Pastors Monod and Hocart, from France—you worthily represent a comparatively small but noble band of Protestants from the land that gave us a dowry of noble Huguenots. We bid you welcome, sons of the sunny South—sons of the ancient Church of the Waldenses and of the Protestant workers in Italy. You do us honour in sending the Moderator of that venerable Church whose history is a testimony to the whole world. Brethren from the land of Holland, we owe you a debt of welcome—for long ago our forefathers received a welcome in your land when driven forth by persecution. I stand before you as one of the descendants of these very Scottish refugees to Holland, and accord you to-day a cordial welcome. Time fails, and if I must compress my words, the welcome is none the less warm and genuine as I cordially welcome Dean Vahl and Count Molke from Denmark; representatives from Hungary, where we rejoice to hear a branch of the Alliance has been recently formed; Turkey, Spain, Malta, Egypt, Greece; and last, but not least, a representative from the great Empire of Russia—one of those Christian brethren whom we earnestly pray the Government and Church may recognise as loyal subjects and sincere Christians. One and all, from wherever you come, it is my duty and privilege to welcome to this Jubilee Celebration in the name of the British Branch of the Evangelical Alliance.

The Ven. WILLIAM SINCLAIR, D.D.

(Archdeacon of London),



THE VEN. WM. SINCLAIR, D.D.

Who had kindly consented to speak briefly a welcome in French and German, prefaced his address to the foreign delegates by a few words of particular welcome to the representatives of the United States of America. He said he hailed their presence as an evidence of real union between two great nations; trusting that the principles of Christianity, which both alike believe and practise, would be a discouragement to hostility, ambition, aggrandisement, and passion.

The Archdeacon then gave a brief address in French to the delegates speaking that language, and afterwards in German. These addresses were intelligently followed by many of the audience, and in each case the conclusion was marked by warm applause.

Mes frères Français ! laissez-moi dire un moment avec quelle affection nous autres en Angleterre sympathisons avec les difficultés innombrables et variées avec lesquelles vous vous trouvez en conflit. Les relations entre les Eglises Réformées de France et d'Angleterre étaient, dans un temps plus ancien, des plus intimes. Nous en avons encore témoin dans la service Huguenotte en le crypte de la Cathédrale de Cantorbéry.

Ne croyez pas, mes frères, que l'Église Anglaise soit insensible à votre position. Permettez que je vous rappelle les mots des cent quarante sept évêques Anglais et Américains assemblés à la dernière Conférence de Lambeth, en mille huit cent quatre-vingt huit :

“Nous reconnaissons joyeusement et avec gratitude le vrai ouvrage religieux qui est achevé par les organizations Chrétiennes qui ne sont pas de notre communion. Nous ne pouvons pas fermer nos yeux à la bénédiction visible qui a été donnée par Dieu à leurs travaux dans la cause du Christ. Nous ne voulons pas être mépris sur ce point. Nous ne sommes pas insensibles aux liens forts ni aux convictions profondes qui les attachent à leur position actuelle. Celles-ci nous respectons, également que nous voulons de nôtre propre part que nos propres principes et sentiments soient respectés.

“Des critiques compétents affirment en effet que ce n'est pas en Angleterre seulement mais en chaque partie du monde Chrétien qu'il y a une vraie passion pour l'unité ; que les cœurs des hommes sont mouvés plus qu'auparavant vers la fraternité Chrétienne. La Conférence des évêques a démontré dans ses discussions aussi que par ses résolutions, qu'elle est profondément pénétrée par ce sentiment. Dieu donne que l'esprit d'amour se mouve sur les ondes troublées des différences religieuses ! ”

Mes frères, ceux sont les mots de l'épiscopat uni de l'Église d'Angleterre et de ses branches ; et je suis sur que nôtre Conférence ici repète aussi un cordial “Amen.”

Gebrüder vom Lande Luthers! Männer desselben Teutonischen geschlechtes wie uns! Wir grüssen euch mit warmer Liebe.

Wir erinnern-uns mit Theilnahme des strebens eures grossen Philosoph's Leibniz für die Glaubereinigung der Römischen Kirche, welcher streben, durch die Unbeweglichkeit und anmassende Unfehlbarkeit dieser Sammlung, natürlich mislang.

Denket nicht dass die Englische Kirche,—als Mitglied welchen Ich die ehre habe euch anzureden,—sehnet sich nach einer Wieder-vereinigung mit die Römische Kirche, so lang sie ihre Hinzusetzungen zu der Glaube, einmal zu den Heiligen gegeben, behält.

Im gegenwart Deutschlands, und der anderen Europäischen Ländern hier gestellt, lasset mich euch auch die wörter der Bischöfen wiederholen, welcher in die Unterredung von Lambeth, im Jahre achtzehn hundert acht und achtzig geäussert waren:

“Mit grossen Bedauern entschliessen die Gesellschaft von Bischöfen, dass, unter den jetzigen Bedingungen, es ganz nützlich wäre, die Frage der Wiedervereinigung mit unsern Gebrüder der Römische Kirche zu überlegen; da wir leider überzeugt sind, dass die autoritäten diese Kirche keinen Vorschlag um Wiedervereinigung unter halten würden, wenn es nicht mit einer völligen Ergebung unserhalb begleitet ist, zu diesen Aussprüchen vollkommener autorität, und der Annahme der anderen Irrthümer, in Doktrin so-wie in Ordnung, wegen welchen, in Redlichkeit zu Gottes Wort, und zu den wahren Principen seiner Kirche, wir, für drei hundert Jahre, zu protestiren gezwungen sind.”

Und der Erzbischof von Canterbury erklärte letztes Jahr noch einmal, dass so lang die Römische Kirche ihre deutliche und irrthümliche Doktrinen, und ihre jetzige unprimitive und unschriftmässige Aussprüche behält, irgend eine körperliche Vereinigung mit ihr gänzlich unwirklich und unmöglich ist.”

After the speeches in French and German, the Archdeacon concluded by expressing the conviction that there was a unity for which all Christians ought to be working and praying—viz., union with each other by union with Christ. It was that unity which they were met to promote. Every believer should pray that the Father of our Lord Jesus Christ, the Prince

of Peace, might take away all that would hinder us from godly unity and concord; so that, as we have one Body, one Spirit and hope of our calling, one Lord, one faith, one baptism, one God and Father of all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity; and may, with one heart and mouth, glorify God, through Jesus Christ our Lord.

Responses to the Welcome.

Many of the foreign delegates then responded in three-minutes speeches, and nearly all in English.

M. Le Pasteur HOCART

(Paris).

My Lord and dear Christian Brethren,—In the name of the delegates from France, and in my own name, I thank you for your very cordial reception. It is in the true spirit of the Evangelical Alliance, and it is not on your part a new manifestation of fraternity. It is in perfect harmony with your attitude towards the sister Churches of the Continent through the greater portion of the closing century. That attitude has been marked by Christian love for us, and by genuine and practical sympathy for our work. In that way you have asserted the unity of the Church in different lands. Compared with you we are a feeble body, but in that respect likewise you have affirmed the union of the Christian Church, and the strong have cared for the more feeble. We call ourselves your sister Churches, but may we not to a certain extent venture to state that the relationship is closer than it seems at first sight? Many of your distinguished and effective Christian workers bear Huguenot names, which reveal their ancestry. These men of God have retained the sturdy Huguenot character, and they have combined it with the modern and warmer zeal for Christ and for souls which we would like to imitate. Across the Channel we breathe a moral



M. LE PASTEUR HOCART.

atmosphere very different from yours, an atmosphere calculated to depress our spirits, to damp our energy, and, in hours of temptation, to paralyse our faith and love. We often sigh for more Christian fellowship and more earnest co-operation. Well, we have come to you anxious to join together in waiting upon the Lord, that we may renew our youth, so as to walk and run without weariness and without fainting in the race which the Lord has set before us, but also to ascend with the wings of eagles, in order to rise above the mundane difficulties which, in our beloved France, stand in the way of the everlasting Gospel. Brethren, still pray for us. Your intercessions on our behalf will, in a very effectual manner, assert the unity of the Church.

Count A. VON BERNSTORFF

(Berlin).

My Lord and dear Christian Friends,—It is a great temptation for me to-night to dwell on the recollections of old times, to think of the many ties which bind me personally to this country, and to many of the founders of the Evangelical



COUNT A. VON BERNSTORFF.

Alliance; but, unfortunately, the limited space of time allowed to our speakers will not permit me to do this. Let me then simply begin by saying that, in the name of my countrymen who have come here to-day, and also of those who are with us in spirit, I express our warm thanks for the kind reception you have given us to-night. It was quite clear to the German Branch of the Evangelical Alliance that this Jubilee Conference must be held in London and no other place. I considered it as a law of

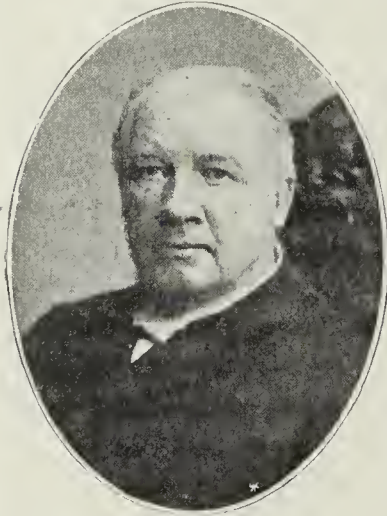
necessity, because the Evangelical Alliance was founded in this country. Of course I do not mean to say by this that the Evangelical Alliance is an English, or Scotch, or Irish institution. No, dear friends, that would never do. It is not because my countrymen, nor the representatives of other countries, would not like it if I said so; it is simply because I know you yourselves do not claim it as such. I

do not think you want it to be a British institution, but you want it to be an international institution: and I should almost like to find another word; I should like to call it extra-national—I mean an institution which does not come from a special nation, but comes down from heaven by the will of our Lord and Saviour. But yet it is true that by a law of necessity the Evangelical Alliance had to be founded in this country, and for two reasons: the one is, that the great principle of religious liberty was more established here than in any other country. I consider this country as the freest in the world. I hope no representative of any other country will be offended by my speaking with this great freedom. I do not mean your political institutions altogether. I do not speak of politics at all to-night, because I know that politics separate men, while the law of the Saviour unites hearts together. The freedom of which I speak is that freedom which is established in the hearts and minds of the people, when one knows how to recognise the opinions of other men, even without sharing them: and this gives a great feeling of freedom whenever one comes on this side of the Channel. The second reason why the Evangelical Alliance necessarily had to originate in this country is because the great revivals have begun here. You have just now called our land the land of Luther, and we are proud and happy that the Reformer came from Germany. It was a great principle that Luther had to fight for: that men get saved alone by the merits of Jesus Christ our Saviour, and not by any works of their own; but, unfortunately, we have seen, as in other countries, that the Churches of the Reformation had fallen into a dead formalism. Then a great revival was needed, and that commenced in this country. I hope the Evangelical Alliance will have another fifty years and more of liberty and great progress; I hope that love for the Evangelical Alliance will grip a firm hold on the hearts of Christians in this country, and that the Church of England, which has been so ably represented here to-night, will maintain her Protestant and Evangelical character; but what I most particularly wish is that you may feel, during these days that are now before us, not only the presence of the dear old friends whom we meet here to-night, but that we may feel in all our hearts the presence of the Lord Himself.

The Rev. Dr. JOHN HALL, D.D.

(*New York*).

My Lord and dear Christian Friends,—While it is a great pleasure to me to recognise the great courtesy and brotherly love with which we have been welcomed from the United States, I feel that I am not so well entitled as some others are to make



REV. DR. JOHN HALL, D.D.

this recognition. I did not have the happiness to be born in the United States. I come from that branch of the population of Scotland that six or seven generations ago was removed over to the North of Ireland, and the descendants of which in consequence have come to be described as Scotch-Irish. However, for twenty-nine years I have been the minister of a congregation in the United States, and I sometimes feel in relation to the country as a countryman of mine (not a Scotch-Irishman) is reported

to have said, that he liked America so well that he had thought of making it his native land. My lord, in the United States there is deep and thorough sympathy with the purposes of this Evangelical Alliance. The principle of the Alliance is being exercised and accepted in many forms, where it is not necessary ostensibly and publicly to connect our operations with those of a specific organization. For example, the ministers of the four strongest Protestant denominations in the United States—the Baptists, Congregationalists, Methodists, and Presbyterians—are in the habit of frequently exchanging pulpits, and by so doing they make it obvious to the general population that while as denominations we have some differences of machinery, we have the same glorious message to deliver to the people in the Gospel of our blessed Lord and Saviour. There is one other form in which the spirit of the Alliance has been at work in the United States. I refer now to the systematic training and teaching of the young. More than twenty years ago the Protestant Churches united together in a band for unifying the scriptural instruction to be given to the millions of our Sunday-school pupils; and one result is that there is

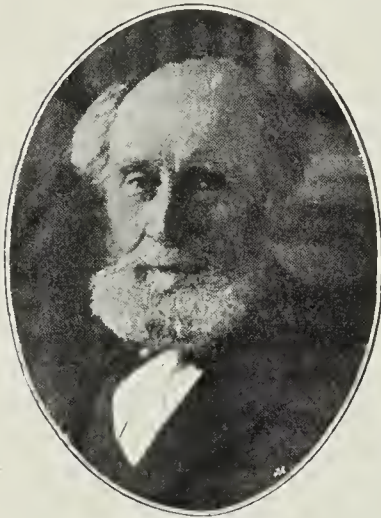
not one organization of those denominations in which we do not find weekly carefully-prepared instructions upon the uniform lessons which we have reason to believe are being taught to the young on the Lord's Day to the number of probably twelve or thirteen millions. Now, my lord, I have respect for the necessary limit of time. My heart goes back to the happy meeting of this Alliance in the city in which I have the honour to dwell and to preach; and I am sure that I may speak here on behalf of my brethren of the United States in saying that when in the providence of God this splendid Alliance feels free to cross the Atlantic and accept our hospitality again, the welcome will be cordial, and the result, I have no doubt, will be spiritual and widespread in its good influence. Now, my lord, there is another gentleman whose name I see upon the programme who is better fitted to speak upon this matter than I am—I refer to Mr. William E. Dodge. I hope he is here; he is the son of one of the best Americans we have ever had—a true-born, real American. I remember how he used to speak kindly in relation to several ministers who had come to the United States from the British Isles. He was in the habit of saying something complimentary, and then declaring his satisfaction that we were brought over from these islands before any duty was collected on imported ministers. Let me, as I resume the place which, with the modesty of an Irishman, I took at the beginning instead of coming to this platform; let me, before I conclude, express from my very heart my appreciation of the work that the Evangelical Alliance has, through the grace of God, been enabled to accomplish, and at the same time the gratitude that I feel for the kindness, the gentleness, and the cordiality with which we have been welcomed at this meeting.

Sir J. WILLIAM DAWSON

(Canada).

I must express my regret that the Rev. Principal MacVicar, who was appointed to represent our Canadian Branches of the Alliance, is not able to be present at this meeting. All I have to say is that he would have been able much better than I to express our position in Canada with regard to the Evangelical Alliance—which position is simply that while we sympathise most thoroughly with all the great work of the Evangelical Alliance in every part of the world, and while

we feel that the true unity of the Church is the unity of the body of Christ, we are sorry that we have been able to do so little in this great work. We



SIR J. WILLIAM DAWSON.

have, however, the spirit of the work, and while on the one hand we seek fraternal union with our Christian friends in the neighbouring country, and cultivate as well as we can the joint action of the two countries in regard to Evangelical Alliance work, and Young Men's Christian Association work, on the other hand, we seek earnestly and closely to follow in the footsteps of our dear Motherland, which we are always so happy to recognise as the first and greatest nation in the world

in regard to its interests in all missionary and Christian work, and in all labours for the defence and help of those who are persecuted for their faith's sake anywhere. We rejoice in that connection with this our Motherland, and we hope as time goes on that the Christian people of Canada will more and more follow in the footsteps of this Alliance, which have been so ably advocated here to-night, and so well carried out by the Alliance in all its work for the last fifty years.

The Rev. CAVALIERE PONS

(Moderator of the Waldensian Synod).

My Lord,—This is not the only Alliance. Nowadays there are many in the world: there are alliances for fear, there are alliances for interests, and for eupidity. These are the alliances of the men of this world. Our Alliance is not an Alliance by reason of fear, but of obedience—of obedience to the Lord who ordered us to be one, an Alliance of love, an Alliance of conquest; and then those who meet because they are all the sons of God and the redeemed of Jesus



REV. CAVALIERE PONS.

Christ by obedience, those who meet because they love the Lord and love each other, and who do so to be useful, not for eupidity, but to be the instruments in the hands of God to benefit those who are under persecution, who are abandoned by the world, and think they have over them the blessing of God and the assurance that their work will be a work of prosperity. It is with this feeling that I thank you, my lord, for the word you addressed to the delegates from the Continent; and as we have just those poor and abandoned ones for whom the Alliance has sometimes pleaded, I hope, now that our countrymen on the Continent are free, we can join with you at least in our prayers, if not with other means, to unite all together and intercede in favour of those who are persecuted in Russia and the Turkish Empire; and as we are not doing that for interest or for fear of men, but by obedience and in the bond of love, I hope that very soon our efforts will be crowned with a splendid success, perhaps better than we now believe.

The Rev. Prof. SZABO
(*Buda-Pesth*).

I have to thank you for allowing me to respond on behalf of my beloved country. There are many in Hungary who have not bowed their knees to the power of Baal. It seems to me a great error that sometimes even Protestant people admire the unity of the Romish Church; and I think the difference between the Romish Church and the Protestant communities is this, that they have even more divisions than we. We have many divisions, but we are determined not to be entangled again in a yoke of bondage. I must, indeed, confess I am very much for union even with our Roman Catholic brethren, though not with their system. I am for a union, but not for a slavery. We think of the Romish dungeon; we have come out of the great darkness; let them follow us. I think that by no misrepresentation of Christian liberty shall we be tempted to deny our divine Lord; by no misrepresentation of Christian unity shall we be induced to go back to slavery; and I am sure the unity which existed always, and which exists now among the children of God, will be even more wondrously manifested in giving peace. Let us love Jesus Christ more than ourselves, and let us love Jesus Christ more than our little differences; then this glorious unity will be still more evident than it is at present.

Dr. EDOUARD NAVILLE*(Geneva).*

My Lord Polwarth, Ladies and Gentlemen,—I rise here as the representative of a country which occupies a very small space on the map of Europe. I come from Switzerland, and my native city is Geneva; but although we are a very small



DR. EDOUARD NAVILLE.

country, I am happy to say we are one in which the voice of the great meetings of 1846 has been re-echoed. I think our branch of the Evangelical Alliance is one of the most ancient, and we have had the privilege twice in these fifty years of welcoming the General Conference of the Alliance in my country. I think it is a great privilege, because in both the cities where the Conference met, Geneva and Basle, it has had very great and lasting results. Now, in the name of my countrymen, I express to you

my heartiest thanks for having asked us to be present at this important Jubilee of the Evangelical Alliance, which, as has been said before, is certainly an event in the history of the Christian Church. And when I am present here at this meeting, the feeling that fills my heart is one of thankfulness, I may say to you, and thankfulness also to the founders of the Alliance, but chiefly of thankfulness to our Lord who put it into the hearts of those men who met in 1846 to institute this Evangelical Alliance, and to find for it that name which implies in itself its superb principles. I think we have to be thankful also for what has been done in these fifty years which have elapsed from that time to the present day. Certainly the surviving founders of the Alliance must say that not only have they been answered in their prayers, but in a degree which far exceeds their most sanguine hopes. And I think this meeting of the Evangelical Alliance is the best token that it will go on; and we hope it will

extend till the day when the Evangelical Alliance will be no more necessary, because there will be only one flock and one Shepherd.

The Rev. Dean VAHL

(Denmark).

My Lord,—I am speaking in the name of my Danish friends. I wish to express our thankfulness to the Evangelical Alliance not for helping us to religious liberty, for that we have had for quite fifty years, but that the Evangelical Alliance chose Copenhagen for the place of its Eighth Conference. We were taken quite by surprise that the Conference should be held at Copenhagen, but afterwards we were very thankful you had chosen it for the Conference, and now every year we are reminded of the Alliance by the Week of Prayer, and every year in more places in our country. It happens not seldom when it is asked whence these revivals come, they say from the Week of Prayer. May God continue to bless the Evangelical Alliance.



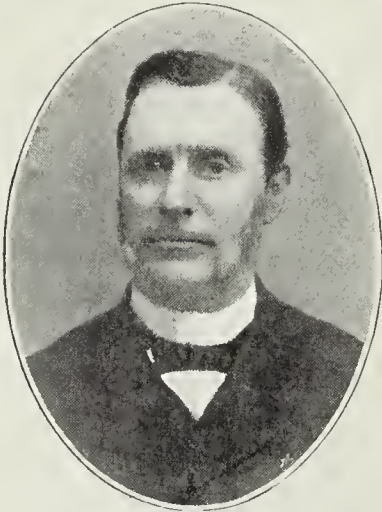
REV. DEAN VAHL.

The Rev. Dr. GERTH VAN WYK

(Holland).

Mr. President, Ladies and Gentlemen, dear Brethren in Christ,—As a slight illness has prevented the Count van Bylandt from being here at these meetings, I am honoured with the task of giving you his grateful greetings. For these meetings we came from Holland with several friends to participate in your assemblies. There is a close relation between Protestant England and Protestant Holland. Your renowned professor of theology, your Erasmus, who has given us the beautiful Greek Testament, was born in Holland. In the days of Charles V. many emigrated from Holland and found refuge in England, where they bore their faith and their industry. Our famous theologian is renowned as much in your country as in ours. In the days of Philip your great Queen Elizabeth showed compassion on our forefathers. In 1588 the Armada

threatened your coast as well as our country. In the year 1618, or 1619, your ancestors associated and dwelt as friends



REV. DR. GERTH VAN WYK.

and brethren with our forefathers; and let me mention this also, that your great King William was our countryman. Not to speak of the communion of saints, a Dutch Protestant feels at home on English soil, and the kind way we are welcomed here now shows that you consider us not as foreigners, but as brethren. The consequences of the Tower of Babel are still with us, and we have sometimes a difficulty in understanding each other. You remember that when the great William III. gave the first account

of what he was doing here, he made a great mistake; he intended saying he had come to look after your *good*, but instead of that he said he came to look after your *goods*. But we feel at home, and now God has given us great blessings in the Conferences at Amsterdam, at Copenhagen, and at Florence, where I was, and He will give them in dear old England too.

Pastor STORJOHANN

(Norway).

The blessing of the Evangelical Alliance has for more than thirty years been felt in a wonderful way in Norway through the United Week of Prayer; and if the Evangelical Alliance had done nothing more than to have arranged and brought forward this Week of Prayer, it would already by this time have earned the thanks of all Christendom. It was a field-marshal's stroke when the Evangelical Alliance stepped over and visited the Lutheran Church. We felt the blessing strongly, and are immensely thankful, and we feel now how much we want to be



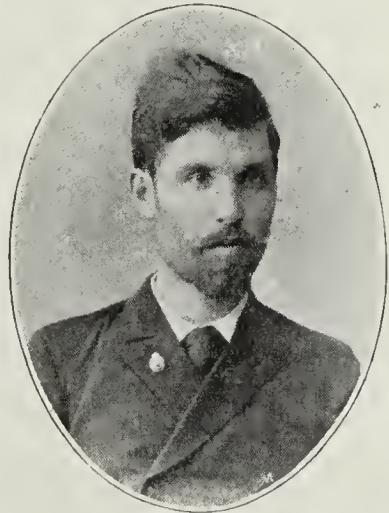
PASTOR STORJOHANN

taken up in this great unity of faith which is represented by the Evangelical Alliance. Oh, is it not the greatest miracle which the Lord Jesus Christ ever performed to make all His believers truly one? And this He already has performed in all the saved ones in heaven; and now this is the miracle of miracles. Oh, how important is the work of this Evangelical Alliance! And this work will not be less and less necessary, but it will be more and more important also, in times of falling off and declension. And now, dear friends, looking upon it from this point of view, that this is the greatest of all the Lord's work to make all His people one, may we not then truly believe that the Jubilee will be a starting-point for still much greater and much more blessed work for the Evangelical Alliance, and that it may be so also for the lands of the North? Amen.

MR. PROKHANOFF

(Russia).

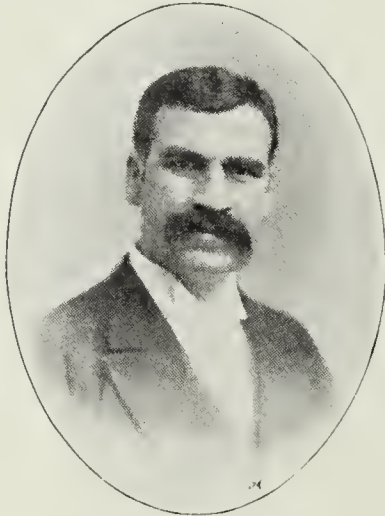
I am very glad to be able to express, in the name of all the Russian Stundists, their hearty thanks to the President of the Evangelical Alliance and to his Council for their kind welcome and for their continual efforts on behalf of the persecuted Russian Christians. They are now under the cloud of persecution, but I have great joy in saying that all their sufferings, all their sorrows and distresses, are doing a very great work by the providence of God—they are uniting all into one body, one union, which I cannot call by any other name than the Evangelical Alliance in Russia. I thought it would be a very good thing were this International Conference of the Evangelical Alliance to be held in St. Petersburg or in Moscow, where the Russian Stundist Christians would be glad to give their hearty welcome to our brethren in Europe and throughout the earth. May God bless the Evangelical Alliance for the good of all mankind.



MR. PROKHANOFF.

Pastor K. BEHESNILIAN*(Armenia).*

My Lord and dear Christian Friends,—I am coming from the land of St. Paul, who has rendered the greatest service to the faith. I am a refugee in this country, but I feel deeply grateful to the friends by whose kindness I feel myself at



PASTOR K. BEHESNILIAN.

home. I feel it a great honour to be allowed to say a few words on this most interesting occasion in the name of my country, and on behalf of the Evangelical Churches in Cilicia, and throughout the Turkish Empire, which I am privileged to represent. I desire to convey their salutation to the Evangelical Alliance. The Pope has for some time been working for reunion, but what we are working for is not reunion, but union. The work of the Evangelical Alliance is supreme in

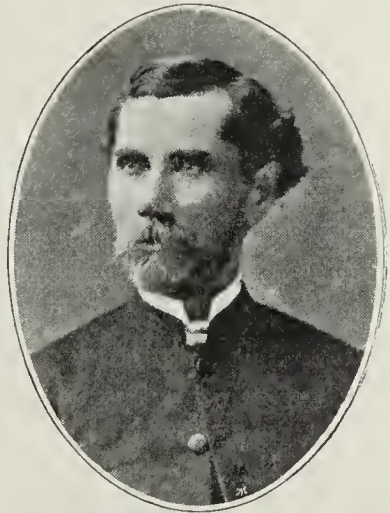
strengthening the union between Evangelical Churches, promoting Protestant Christianity, and sympathizing with persecuted brethren throughout the world. Prior to the recent massacres we had about 40,000 native Protestants, of whom perhaps 15,000 belonged to the land of St. Paul. I am an Armenian by nationality, and I have always been with the Gregorian Armenian brethren; but it is a great mistake to suppose that the Gregorian Armenian Church can reform itself through secular education; they, in common with the other Christian Churches, sorely need the pure teaching of the Word of God. We need your sympathy and your prayers, and we need salvation first from God, and, secondly, from your country and other European countries. This is my second visit to this country, and I am very grateful to all the gentlemen here who helped me when I was in this country to finish my education; and I was sent from this country as a pastor to evangelize my native countrymen. I was kept in prison for two months, but through the intervention of the English Consul I was released. I am very thankful also to the Foreign Office; they have taken great interest on my behalf. I wish to

express my hearty thanks, and also the thanks of my countrymen, to the Christians in this country. There may be some who do not believe in prayer, but we believe the Almighty God will answer our earnest prayers in His good time. The Evangelical Alliance has always taken up the cause of the oppressed, and I am very thankful to know that the Armenians are to share in the sympathy and good offices of this powerful organization, whose Jubilee we are celebrating here to-night.

Dr. KALOPOTHAKES

(Greece).

Coming as I do from Greece, the land which has received such singular services from Great Britain, both through her Government and her sons, in achieving her independence, and in the subsequent enlargement of her territory by the cession of the Ionian Islands, it befits me, and I trust, my lord, it will not be regarded as inappropriate, that I should say a word of thanks and encouragement for all these benefits conferred upon us by the land in whose metropolis so many of us from the Continent have been congratulated and cordially received by our Christian friends. But much as we Greeks owe politically to Great Britain, our indebtedness to her is still greater for the publication and circulation of the Bible, both in the original and in the vernacular, through the British and Foreign Bible Society, of which Great Britain is justly proud—work which the Greek Church has failed to do for so many centuries of its existence; also for the publication of various religious and moral books and tracts by the other Society—I mean the Religious Tract Society of London—all intended to diffuse Biblical knowledge among the people; and thus she has conferred upon Greece the highest boon a nation may confer upon another nation; for we all know that liberty without the Bible is lifeless, and education without the same is a curse. But to-night we have come together to celebrate the Jubilee of the great Evangelical Alliance, whose beneficent influence extends wherever either



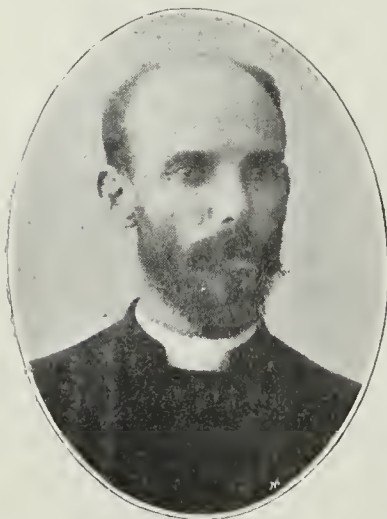
DR. KALOPOTHAKES.

nations or Churches or individuals need the sympathy and help which come from the recognition of the blessed fellowship of believers, and wherever, in less favoured lands, peoples are suffering for the free exercise of conscience which the Gospel grants, and for which it becomes men's duty to struggle and to die. Connected as I have been with this great Society for more than twenty-five years, I would be doing injustice to the action of my own feelings were I to fail to add my little testimony, and express my congratulations to its President, its officers, and especially to its excellent and very clever General Secretary, for the ability and tact, and earnestness and promptness, with which they have managed the chief business of the Society, and for the work they have achieved during the first half century of its existence, and to express my hope and earnest prayer that God will so bless their work in the future as to render them more effective in the great object of the Society, which is the essential union of all members of all the Evangelical Churches throughout Christendom. I thank you.

Rev. M. J. ELLIOTT

(*Egypt*).

My Lord and Christian Friends,—I speak more especially for Alexandria; but what I have to say refers to Cairo also. We are much indebted to the Week of Prayer. English Evangelicals, German Evangelicals, and Italian Evangelicals all unite in that Week of Prayer, and it is found profitable to all; and earnest prayers are offered in all the languages. And, in addition, we have got up a monthly United Prayer Meeting of all Evangelical Christians, and I rejoice to be able to tell you that all the ministers in Alexandria—Church of England, Church of Scotland, Methodist Church, Germans, and Italians—are thoroughly Evangelical and heartily in earnest in this Evangelical Alliance work. And the word that I should like to emphasize is the word *opportunity*. Now, in Egypt, is the



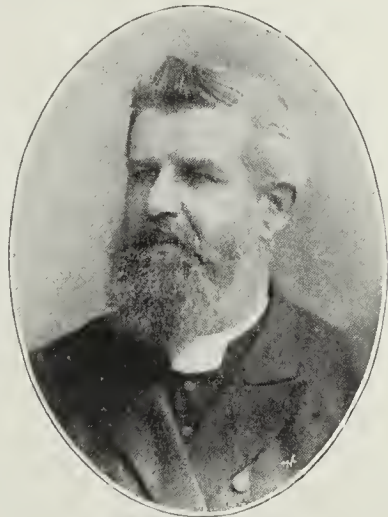
REV. M. J. ELLIOTT.

opportunity of Evangelical Christians for pushing forward the work of Christ—such an opportunity as they never had before. Whatever may be our views as to the English occupation, it has given us this opportunity, which we ought to feel ourselves, and to push forward in every possible way Evangelical work, both amongst the natives and amongst foreigners, of whom we have a great number.

Rev. RAINSFORD BAVIN

(New South Wales).

Dear Mr. President and Christian Friends,—Mine is a voice from the Antipodes. I have travelled, perhaps, farther than anyone in taking part in this great meeting to-night. I am charged, first of all by the Executive of the Auxiliary Alliance in New South Wales, to convey its greeting. I have the advantage of having this before me in writing, sir, and I will hand it over to you after simply reading two paragraphs. This address, sent by the President and by the Secretary, commences as follows: “Representing the Council and members of the New South Wales Branch of the Alliance, we desire to express our thankful recognition of the Jubilee Celebration of the formation of the Alliance to be held in London during the first week in July.” And this address concludes by saying, “Our earnest prayer is that the great Head of the Universal Church may vouchsafe His gracious presence and blessing on your meeting, and that you may realize the prediction of the prophet, ‘The Lord will create upon every dwelling of Mount Zion, and upon her assembly, a cloud of smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.’” Dear friends, just one last word. You will be glad to know that the principles of this Alliance are in vigorous health in the land of sunny New South Wales. I am pleased to say that not only among the ministers and lay members of what are called here the Dissenting Churches—I am glad to say that word is



REV. RAINSFORD BAVIN.

not known in the Antipodes, in our free country—but we have, too, our noble and worthy Bishop, who is Primate of all Australia, taking a very active and pressing interest both as a member of the Alliance itself, and as a member of the Executive of the Alliance. I have only to say, representing just now your daughter from afar, that we are in most cordial sympathy with the aims of this great and blessed institution; and we thank you, sir, for the kind welcome that has been accorded to us to-night.

After some announcements had been made by the Secretary, the Doxology was sung, the Benediction was pronounced by the Archbishop of Dublin, and the proceedings terminated.

Unum Corpus Sumus in Christo.

These Fifty Years.

1846-1896.

A BRIEF EPITOME OF THE HISTORY OF

The Evangelical Alliance.

By Mr. A. J. ARNOLD, General Secretary.



WE meet to-day to celebrate the Jubilee of the Evangelical Alliance, and yet, to be strictly accurate, we may say the Alliance is fifty-one years old, for it was at the Conference in Liverpool, in 1845, that it was practically founded. Even for two or three years before that date correspondence was taking place between friends of Christian union in Scotland and England on the one hand, and like-minded men on the Continent of Europe and in America on the other. The desire for Christian union had long been keenly felt: earnest men of all the Churches realized that the bonds which united them were infinitely stronger than the questions which tended to separate them. Thus the longing for some outward manifestation of Christian unity grew in intensity. There were preparatory meetings in different parts of the country, and many fervent prayers were offered for the Divine blessing on the effort. Much enthusiasm was awakened, and one of the meetings should be specially mentioned. It was held in Exeter Hall, and the report states that long before the hour for commencing this great building was crowded. An overflow meeting was held in the Lower Hall, and this, though filled, was not enough; some 1500 persons also found their way to Great Queen Street Chapel, where another meeting was held. The Exeter Hall meeting was

a long one—several hours—and yet the audience remained to the end. (There were not then so many opportunities for meetings and Conferences as now.)

The interest and enthusiasm thus evoked in our own and other cities led, in 1846, to the actual organization of the Alliance, when some 800 brethren from all countries, and of fifty different Evangelical denominations, assembled in London. An interesting document is preserved in the Alliance House which contains the *fac-simile* signatures of those who attended. This Conference, and the preliminary gatherings, included many of the most distinguished men, clerical and lay, in all the Churches, and some of the noblest Christian leaders of their time. It is impossible to give a list even of the principal helpers in this movement, but we may mention a few of the honoured and revered men whose names are most widely known. From the United States of America: Revs. Dr. S. H. Cox, Dr. Lyman Beecher, and Dr. William Paton. From France: Revs. Adolphe Monod and G. Fisch. From Germany: Revs. E. Kuntze, Dr. Krummacher, and Professor Tholuek. From Switzerland: Professor La Harpe and Dr. Lombard. Among the British names we find the following:—Church of England: Revs. Edward Bickersteth, Lord Wriothlesley Russell, J. Haldane Stewart, and Dr. J. S. Blackwood. Moravian: Rev. P. La Trobe. Wesleyan Methodists: Revs. Dr. Jabez Bunting, W. M. Bunting, Dr. G. Osborn, and William Arthur. Presbyterians: Revs. Dr. Thomas Chalmers, Dr. Candlish, Dr. Norman McLeod, Dr. David King, Dr. T. Guthrie, and Dr. Andrew Thomson. Independents: Revs. Thomas Binney, John Angell James, Dr. Leifechild, Dr. Wardlaw, Dr. Raffles, and Dr. Stoughton. Baptists: Revs. Dr. F. A. Cox, Dr. Steane, Hon. Baptist W. Noel, and J. H. Hinton. The distinguished laymen, who nobly and generously supported the clerical leaders, were very numerous; but among them the following may be named: The Marquis of Breadalbane, the Earl of Roden, Sir Culling E. Eardley, Bart., John Henderson, Esq. (of Park), R. C. L. Bevan, Esq., Lord Kinnaird, Lord Forester, J. S. Budgett, Esq., Thomas Farmer, Esq., George Hiteheoek, Esq., R. A. Macfie, Esq., Samuel Morley, Esq., Joseph Tritton, Esq., W. Alers Hankey, Esq., and Captain Trotter.

Very few of those actually taking part in the formation

of the Alliance fifty years ago have been spared to see its Jubilee.

The Evangelical Alliance was formed, not to *create* unity, ✓ but to give expression to a great truth—the actual oneness of the true body of Christ. This manifestation of heartfelt union in Christ was, to many, as the beginning of a new period of life. The Society, thus established, set before itself the promotion of brotherly love and union between the followers of Christ in various lands—by correspondence and otherwise; it also sought to maintain and diffuse the truth, to exert a beneficial influence on the advancement of Evangelical religion, and on the counteraction of Infidelity, of Romanism, and of other forms of error and superstition, as well as the desecration of the Lord's day.

This was the earliest outline of the practical work of the Alliance, and before proceeding to follow its activities, let us pause to add that even while the constituent Conference was assembled, there came to it appeals for a wider field of operations, viz., that its influence and sympathetic interest should be enlisted in favour of religious liberty. Singularly enough, these appeals were with special reference to two countries which, for years past, have occupied much of the attention of the Evangelical Alliance in this matter of religious persecution, viz., Russia and Turkey. Fifty years ago it was the eloquent Dr. Merle d'Aubigné who pleaded on behalf of the persecuted Lutheran Christians in Russia; and, at the same time, another appeal came from Armenian Christians, who were then, as now, persecuted.

The Evangelical Alliance was organized, then, for practical work, and not as a mere sentiment, and it should be judged, not only by what it has done within itself, but by the stimulus and help it has given to many forms of Christian activity. There were prophets even in those days who were sure that this newly-formed Alliance could not last.* Some had gone so far as to say it could not survive the organizing process,

* Thus some person said to the Rev. Edward Bickersteth, "Why, you are only going to promote Christian love," and the ready reply was, "Is it nothing to love?" Certainly, our blessed Lord and His apostles taught that love to the brethren is of the very essence of true Christianity. Another person remarked to the Rev. J. Angell James, "Oh, you will, all of you, be like the clean and unclean beasts in Noah's ark"; and Mr. James quietly answered, "If we get on as quietly and harmoniously as they did in the ark, I shall be quite satisfied."

but it came through that; then the prophets forecast that it could not live for seven years. Thus it ought to have died long ago; but now, after fifty years, it lives over a wider area and in a far larger number of hearts than ever before. It may not have accomplished, in some directions, all that was anticipated by its most sanguine friends. On the other hand, its sphere of work has greatly enlarged, and the development of its efforts on behalf of religious liberty has far exceeded the expectations of those who watched its early course.

A passing word needs to be said in regard to the basis of the Alliance, which has been considered even by some Evangelicals as too narrow; but, on the other hand, it has been widely accepted, and there is no doubt that it has been the strength of the Alliance. It must be remembered that this is an *Evangelical Alliance*—not simply a “Christian” Alliance in the sense in which that word is sometimes applied in the present day. Then it is an *Alliance*—not a union of Church organizations, much less an attempt to secure an outward uniformity—but the members of the Alliance are *allies*: they belong to different ecclesiastical bodies—yet all of the *one Church*. They are of different nations as well as of many denominations—yet all holding the Head, Christ Jesus. *Unum corpus sumus in Christo*. We are one body in Christ—banded together for common purposes, and to manifest the real unity which underlies our great variety. We are all free to hold our own views, in regard to subsidiary matters, but all must adhere to the cardinal principles of the Alliance. While the basis has deterred some from joining the Society, the Evangelical platform, thus maintained, has afforded a rallying-ground for those in all lands who hold fast to the fundamental truths of the Gospel.

- The basis of the Evangelical Alliance is distinctly stated to be not a creed or confession, but simply a statement intended to indicate the class of persons whom it was desired to include in the membership. There are, and have been, attempts at union, or reunion, on broader bases than the Evangelical Alliance affords—reunion, indeed, which would include the Church of Rome on the one side, and the Greek
- Church on the other. This is ecclesiastical union, and the Evangelical Alliance has never, in any sense, been a union of Churches, but of individual Christians. Other special attempts at Christian union have also been made within the

past few years, and, so far as these efforts tend to draw closer the bonds which unite the true followers of our Lord Jesus Christ, the Evangelical Alliance rejoices, but goes on its way with its own work. The same remark applies to the recently-formed Free Church Councils in various parts of our own country. These, however, are avowedly partial; but the Evangelical Alliance affords a bond of union between Evangelical Christians of all Churches and of all nations. It is, therefore, international as well as interdenominational.

It may be added, however, that the spread of the principles of the Evangelical Alliance has been very marked, and in various directions—especially in the spirit and tone of Christian men as preachers, speakers, and writers. A shrewd observer of religious events during the past forty years has said, “There is no doubt that to the Evangelical Alliance is very largely due the improved relations now existing between the different sections of the Church of Christ as compared with fifty years ago.”

A few words as to the growth and extension of the Society must be sufficient. In 1846 the Evangelical Alliance was formed as a whole, and it was truly a world's Alliance; but the representatives of the different nations were recommended to form organizations, or branches, for their respective countries. The British organization was the first formed (1846); since then the great tree has been spreading its branches all over the world, sometimes taking the form of national organizations and at other times attaching themselves as branches to the British stem. There is now scarcely a country without its auxiliary of the Alliance, and the latest addition is Hungary. Only last month, during the visit of the deputation of the Evangelical Alliance which was sent to Buda-Pesth in connection with the Millennial Celebration, over 120 Protestants in that city, including some dignitaries of the Reformed Church, and other eminent men, signed a declaration approving the principles of the Alliance, and expressing the desire to be recognised as a branch.

At the formation it was distinctly understood that the several national organizations which might be hereafter formed on the basis of the Evangelical Alliance should be free, each in their own country, to carry on their work “in such manner as shall be most in accordance with the peculiar circumstances of each district” (and at the same time no one branch of the

Evangelical Alliance was to be responsible for the action of any other branch). Thus our American friends, for instance, carry on their work on the lines which they think best adapted to the circumstances of their country, while we in Britain and the branches in other lands have the same freedom of action. In the General Conferences the Alliance meets as a whole, and to-night we inaugurate the tenth of these great International gatherings.

For whatever success has been achieved in the past we will continue to ascribe the sole glory to God.

Now, in briefly speaking of the practical work of the Evangelical Alliance, I wish it to be particularly understood that I do not refer alone to the activities of the British Branch. Naturally, seeing that the Evangelical Alliance was formed here, our Council have taken the initiative in many matters of general interest, and the British organization has been looked upon as the parent society by the other branches generally. But the Alliance itself was established as a tree, and its branches have grown out in all directions; the British stem has, in one sense, stood alone, for it has had a continued existence and a permanent organization all through the fifty years, with its own auxiliaries in British Colonies all over the world.

Some of the greatest efforts of the Alliance, however, have been warmly shared by several of the branches acting together. But while often taking the lead, there have been occasions when it was felt to be desirable that Britain should keep in the rear, and other branches come to the front.

There is not time on this occasion to do more than trace in mere outline some of the directions in which this Evangelical Alliance has been a potent influence for good. I will leave to others to enlarge upon the value of simply enunciating the great principles upon which the Alliance is founded, and I turn to what is called the *practical* side of the subject. On its very threshold I am compelled to pause and observe that this work has necessarily been done in a quiet, unostentatious way—and much of it out of the public sight—a permeating and leavening process most difficult to trace and define. Again, even the practical results have to be divided into the direct and the indirect, and it is sometimes almost impossible to draw the line between these.

For the sake of brevity I must omit all reference to a large

number of subsidiary matters, and touch only some of the more prominent features of the work.

First—The observance of the Week of Universal Prayer. This season of united prayer was commenced in 1846, shortly after the formation of the British Alliance, and for some twelve years was observed among members of the Alliance only. Then came an urgent request from missionaries in India that this Week of Prayer should be extended, and that the Alliance invitation should be addressed to Christians generally throughout the world. This plan was adopted, and henceforth the invitation was issued in the name of the whole Alliance. The programme for the Week has been adopted universally by Christians in all lands, and the observance has extended throughout the world, till now it is difficult to name a country where this Week of Prayer, in the early days of January, has not been introduced. The reports received from distant lands constantly tell of revivals of religion and increased spiritual life as following the observance. There are missionaries and others present to-night who could testify to the marvellous blessings which have followed this Week of Prayer, but eternity alone can reveal the full extent to which God's seal has been set upon this one department of the practical work of the Alliance.

Secondly—Conferences. I do not now refer to the fifty Annual Conferences of the British Alliance, and which have often had important results. Generally, representatives of some of the branches in other lands have been present, and have taken away with them stimulus and help from the meeting with Christian brethren, of so many names—all imbued with the one idea of manifesting the true unity of the body of Christ, and demonstrating the power of this unity.*

But I refer more particularly to the International Conferences of the Alliance, two of which have been held in London, seven in other European capitals, and one in New

* The British Alliance has been well called "the Mother of Conferences." For many years it afforded the one occasion in the year when men of the various Evangelical Churches in our country could meet in conference. All the numerous Christian Conventions held all over our own country, and now spreading to other lands, have sprung directly or indirectly from the Conferences of the Evangelical Alliance.

York. These œcumenical assemblies have marked a distinct and unique feature in the promotion of Christian union in the wider and international sense. They have all had far-reaching results, and not the least remarkable fact, perhaps, is that these international gatherings of Christians convened by the Alliance have been followed by numerous others—Y.M.C.A., for instance—and ecclesiastical bodies have not been slow to learn the lesson, as we see from Pan-Anglican, Pan-Presbyterian, and Pan-Methodist Councils, etc.

Time fails me to refer in detail to these great International Conferences of the Alliance, or I might speak of the fear and trembling of many of those who had the responsibility for the earlier ones. I would merely mention a few of the salient features of these gatherings, and seek to indicate the principal results of each.

The first International Conference after the Constituent Assembly was also held in London, in 1851, at the time of the first great International Exhibition. This Conference of the Alliance led to a very remarkable evangelistic effort in the Metropolis, when the Gospel was preached in various tongues to people from all countries.

The second International Conference was that at Paris in 1855. This was the first held outside of England, and in a Roman Catholic country; but God crowned the gathering with success, and the powerful impression produced upon the Emperor Napoleon by this Conference was seen after many years, and in a remarkable way.

Berlin was the next meeting-place, and here grave difficulties had to be overcome, for some able theologians in Germany were opposed to the Alliance. The help of the British Branch was given with great effect—the then Archbishop of Canterbury and many dignitaries of the Church of England sharing with the most notable of Nonconformists the honour of giving expression to the sympathy of British Christians with their German Protestant brethren. The good King, Frederick William IV. of Prussia, threw the weight of his influence into the scale, and the Conference was held under most auspicious circumstances, culminating in the memorable gathering at Potsdam, when his Majesty received at his palace some 700 or 800 of the members of the Conference. The late Principal Cairns said of this Berlin Conference that it was, perhaps, the greatest of all the meetings of the Alliance, and

the most wonderful gathering ever known in Germany. Among the Royal Family of Prussia present at the Conference, in addition to the King, was the Crown Prince William (afterwards the Emperor of Germany), who, though much engrossed with military matters, found time to attend the meetings of the Alliance. While the general results of the Berlin Conference may be said to have been an Evangelical revival, one particular outcome was the Sunday-school movement, which has since spread so marvellously in the Fatherland.

Four years later finds the Alliance meeting at Geneva—and here a great Conference rewarded the efforts of those who had laboured for success, even amid the attacks of pseudo friends as well as open foes. There was a struggle between the Rationalistic party and the Evangelicals, but a triumphant meeting followed. Perhaps the greatest result of the Geneva Conference was the stimulus and help it gave to the cause for promoting a better observance of the Lord's day, and which has since grown to an International Federation for this object. It may be added that the *Salle de la Reformation* at Geneva is also an outcome of that Conference.

The Amsterdam Conference in 1867 was a cheering one for members of the Alliance. Though Holland could not rival the magnificence of Paris as a city, nor the loveliness of Geneva with lake and mountain scenery, nor the right royal reception extended to the Alliance in Berlin, yet the heartiness of our Dutch friends, and the warm welcome they gave the Alliance, were never surpassed. We met there among sturdy Protestants, and the Conference closed, as it began, with evident signs of God's blessing. Perhaps the outstanding features of this Conference were the stirring of the spiritual life of the Dutch Christians, the initiation of open-air preaching, and the great Missionary Meeting at Vogelensang, when some 12,000 persons were present.

In 1873, and after long delay, the Alliance assembled at New York, where the Sixth International Conference assumed gigantic proportions—the numbers attending the sittings were greater than ever before, and they have not been equalled since. But we must remember that the Assembly was held in the New World, and that this was the first occasion when American Christians had the opportunity of welcoming so many brethren from all countries of the Old World. Such a gathering was unique, and large numbers of Americans and

Canadians availed themselves of the opportunity. We have not time to dwell upon the features of this great Conference, but we remember that on more than one occasion the late Dr. Philip Schaff stated at meetings of the British Alliance, that the influence of the New York Conference was still felt all over the United States.

After another period of six years the Alliance revisited Switzerland—this time to hold its Seventh great Conference in Basle. Thus, while at Geneva the French part of Switzerland was most deeply affected by the Conference in 1861, the Basle Assembly in 1879 brought to the German parts of Switzerland similar blessing. The attendance at this Conference was very large, and especially of Germans. We may say that the spirit of prayer was evoked to an unprecedented extent. This, indeed, was a characteristic feature of the Basle Assembly, and the result was seen in the great increase of prayer meetings in connection with the Week of Universal Prayer.

An interval of five years occurs before the meeting at Copenhagen in 1884. Scandinavia was new ground for the Alliance, and many difficulties presented themselves before such a Conference could be arranged. The late Dr. Philip Schaff, during one of his frequent journeys in Northern Europe, saw great possibilities for good in a Scandinavian Conference. He met the Council of the British Branch, and urged very strongly that this was a matter which they should take up. There were no active branches of the Alliance in either of the Scandinavian countries which could become responsible for so great an undertaking, and, after corresponding with many friends of the Alliance in different European countries, the British Council undertook the responsibility, and its Secretary paid several visits to the Scandinavian cities. There are those present to-night who know some of the difficulties which had to be surmounted, and they will remember that eventually it was decided to hold the meeting in Copenhagen rather than in Stockholm which had been first proposed. Our Danish friends (and especially the late Dr. Kalkar, and Dean Vahl, who is with us now) threw themselves heartily into the movement, and a most successful Conference was held, in which the Royal Family of Denmark showed great interest—the King and Queen, with the Crown Prince and Princess, the King and Queen of Greece, and other Royal personages attending some of

the meetings. It was a unique sight to see an ex-Lord Mayor of London, Sir William MeArthur (a Wesleyan Methodist), presiding over one of the meetings, and cordially welcoming the presence of the Royal Family of the country.

A distinguished Norwegian pastor has recently written, "The blessing of this Conference never will be forgotten in the Lutheran Church." The late Dr. Schaff expressed the opinion that it was, without doubt, the greatest triumph which the Evangelical Alliance had ever achieved—to hold such a gathering on such ground, and with such success. The spiritual life of Danish Christians, as well as of the hundreds of Swedish and Norwegian Christians who attended the Conference, was certainly stimulated and helped. The effects were seen in many ways, and have not passed away even to-day.

The next international gathering was on classic ground. Italy had been more than once designated as the country where the Alliance should meet. In the early years of our history Italy could not extend hospitality to the Evangelical Alliance, for she had not yet secured her own position as a free and united country. And it was many years before the circumstances of Protestantism in Italy permitted the holding of the proposed Conference with any hope of success. The British Branch was again urged to assume the responsibility of the undertaking, and, after much preparation, the Ninth International Conference of the Alliance assembled in the fair city of Florence, where a most successful series of meetings took place. Some complained that Rome itself was not the place of meeting; but there were good reasons for preferring Florence, the erstwhile capital of Italy. The Evangelical Alliance has never been an aggressive or provocative body, and it was decided that the Evangelical banner could be held aloft in the northern capital quite as proudly as in the city of the Popes. It may safely be asserted that Italian evangelization received a decided impulse by the Florence Conference, while one great truth was publicly demonstrated before the eyes of the nation, viz., that the despised and numerically weak Protestants, who appeared to many Roman Catholics as divided and broken up into contending factions, were, after all, one in Christ, and they could meet in brotherly fellowship and communion. The differences which separated them into apparently hostile camps were now

seen to be only the variety in unity which is witnessed in all God's work.

Another striking feature of this Conference was the congratulatory and gracious message sent to the assembly by the King of Italy. It was remarkable that the President of the first meeting of this Conference was one who, forty years previously, had suffered imprisonment for the Gospel's sake in this same city of Florence, and the Alliance was now able to meet, with the warm approval of the King, on the spot where, in its early history, the Alliance was pleading the cause of religious liberty.

Thus, though only in a fragmentary way, I have sought to present some of the salient features of these great International Conferences, nine of which have been already held. It should be added that not only have these gatherings been helpful in promoting brotherly love between Evangelical Christians of all lands; but the addresses given on a great variety of subjects relating to Christian life and work have been invaluable, and form a library quite unique in its way.

I must now very briefly indicate another line along which the Alliance has been steadily moving. I refer to its efforts on behalf of persecuted Christians in many lands. It has been already mentioned that even during its formative Conference appeals were made for the influence of the Evangelical Alliance to be exerted in favour of religious liberty. But those who suggested such action, in common with most of the founders and original members of the Alliance, never realized the power which it was destined to exercise in this direction. God has permitted it to accomplish a work of which its early friends never dreamed, and of which its critics declared it to be incapable. It would be interesting, did time permit, to follow the various efforts made during the past fifty years to obtain religious freedom for our persecuted brethren and sisters all over the world. Almost every country in Europe, and many lands beyond, have witnessed the persistent but calm and unostentatious efforts made by this Evangelical Alliance in favour of religious liberty, sometimes by the British Branch acting alone, and at other times by the combined efforts of the various branches in Europe and America.

It may also be stated that, wherever native Christians are persecuted, and even in lands where little is known of the outside world, the eyes of the suffering ones are turned

imploringly to the Evangelical Alliance—of which they have heard—for practical sympathy and help. This department of work has always been a difficult and delicate one. In many cases publicity must be avoided, or the persecution of our brethren would be accentuated rather than relaxed. Care and caution have to be exercised in regard to the statements made; and, while this has led some critics, and even a few friends, to complain of the slowness of our methods, on the other hand it has established for the Evangelical Alliance a reputation for thoughtful deliberation, fairness, and absence of exaggeration, which has given it an authority and an influence far beyond the expectations of its most sanguine friends. Though my present duty is not to moralize, but to state facts, it was necessary to refer to the principles upon which the Alliance has acted in the matters of religious persecution brought before it.

Time forbids more than a mere glance at some of the principal cases. The Alliance was scarcely three years old, when a Roman priest, realizing the erroneous position of his Church, sought relief, but was speedily incarcerated in the Inquisition at Rome. Weary months of suffering were endured; but during this period active efforts on his behalf were being made by the Alliance, and these eventuated in the release, even from the Inquisition itself, of one who had dared to expose the errors of the Roman system. Two or three years pass, and again Italy sends forth a cry for help; humble, earnest seekers after the truth are arrested and imprisoned for the crime of possessing the Bible, and endeavouring to spread its teaching. Dr. Geymonat, still the President of the Waldensian College in Florence, was one of these prisoners for the Gospel's sake; but the case of the Madiai was even more painful. Then Florence was the capital of Tuscany, and the Grand Duke—the reigning sovereign—was not inclined to clemency. These hated Protestants must be made to recant or to suffer. They, however, were of the martyr mould, and they passed many months in prison at Florence. Eventually, after much correspondence, a deputation was sent by the Alliance to Tuscany, headed by the Earl of Roden (father of the present peer), and this was rewarded in due time by the release of the Madiai and others. Thank God, Italy is now free, and there is no longer an Inquisition at Rome, or a tyrannical King of Naples, or

a despotic Grand Duke of Tuscany, or a Pope of Rome as a temporal sovereign, to interfere with the freedom of Protestants in that fair land. It is only five years since our last great International Conference was held in Florence, with the hearty approval of the Sovereign of United Italy.

Thus the Alliance commenced its great work of defending the persecuted for conscience' sake—a work which has been continued under varying circumstances, and in different countries, through every year of its history. In all these efforts the Alliance has had to act with great circumspection—generally without much publicity, and always seeking to accomplish the end in view by private appeals, rather than by publicly attacking the authorities in the several countries. Sometimes, however, it has been necessary to bring the power and influence of public opinion to bear upon the matter; but this has always been used as a reserve force.

The action taken from time to time with reference to the persecution of the Jews should be mentioned. The interest thus shown by the Alliance elicited many expressions of gratitude from well-known members of the Jewish community, and the good effect of this sympathetic help was seen in a very appreciative article in the *Jewish Chronicle*, stating that such action did more to set the Christian religion in a favourable light before the Jewish mind than all the controversial writings had done.

Then there came a period of more than ten years, during which there were cases of petty persecution constantly arising in various European countries. For many reasons the British Alliance took the initiative in making the necessary representations to the Sovereigns or Governments implicated, though always in correspondence with friends of the Alliance in the several countries. It is not possible to enlarge upon this period, and we can only indicate some of the principal countries where the help of the Evangelical Alliance was sought: Austria and Hungary, Greece, Sweden, Russia, Spain, Turkey, Egypt, Persia, Peru, and Basutoland.

One or two of these cases, however, deserve special mention. Thirty-five years ago the Nestorian Christians in Persia, having suffered much persecution, determined to appeal to the Evangelical Alliance. Two of their number started out from Oroomiah in May, 1861. They travelled on foot through Armenia and Russia to Moscow (which occupied six months),

and from Moscow through Poland and Germany to Hamburg. Here they met with helpful friends, who placed them on board a steamer for London, where they arrived, having no language but their own. Eventually, however, a friend was found who could interpret their wishes. These two weary travellers had spent twelve months, including a hard winter, walking across from Persia to Hamburg, and, on arriving in London, the first question they asked was—Where is the Evangelical Alliance? They were helped, and sent back, rejoicing in the promise that the Evangelical Alliance would make an appeal to the Shah on behalf of this persecuted but interesting and ancient Nestorian Church. A memorial to H.M. the late Shah had the desired effect. Protection was given to the Nestorians, and the Shah himself actually contributed a sum of £100 towards the rebuilding of Nestorian places of worship which had been destroyed. This royal gift was followed by further contributions from Persian officials and others. When his Majesty visited London, shortly afterwards, the Council of the British Alliance approached the Shah with a grateful acknowledgment of his help.

It was about this time too that a great wave of persecution swept over the Baltic Provinces of Russia, and 160,000 Lutheran Christians were practically deprived of all religious liberty. An earnest appeal was made by the Alliance to the Czar of that day, and the result was most gratifying. Religious liberty was restored; and it is touching to read the expressions of gratitude by the suffering ones in this case.

Spain has at various times occupied considerable attention, and the case of several Protestants, sentenced to long terms of imprisonment at the galleys, aroused world-wide interest. It was not until after a long period of earnest labour, in which all the European branches of the Alliance participated, that Matamoros and his fellow-Protestants were released from their weary imprisonment, and the terrible sentences passed upon them were cancelled. This case of religious persecution called forth widespread sympathy throughout Europe, and the action taken by the Alliance was cordially supported by the Press and by public opinion in many countries. This was due, perhaps, in some measure to the fact that an influential deputation was sent to Madrid from ten European countries, and consisting of some twenty-five leading, representative men. The obdurate Queen Isabella was compelled by the force of European public

opinion to release the prisoners, though she banished them. A very few years after this the Queen herself was an exile from Spain. A new Government gave religious liberty to a certain extent, and though there have been since that time, and were up to last year, frequent cases of the persecution of Protestants, it should be said to the credit of Spanish Ministers of State, that in almost every case redress has been secured when the facts were brought under the notice of the authorities. One matter should be mentioned incidentally with regard to the period immediately following the abdication of Queen Isabella. Spain suddenly became open to the preaching of the Gospel. No other society was ready to enter instantly this open door, and it was from the office of the Alliance in London that the first band of evangelists went forth to occupy the field until the Missionary or other societies should be ready to organize the work.

Turkey now from this time forward claimed a large share of the attention of the Alliance. Cases of the persecution of Christians were numerous, and in some instances severe. On many occasions, however, the Turkish Government was induced to redress grievances brought under their notice.

The persecution and oppression of the Christians in Upper Egypt having become painfully accentuated, the American missionaries appealed to the Alliance, remarking at the same time, that "the eyes of the people are turned imploringly to the Evangelical Alliance for sympathy and aid." Another missionary, writing about this time, says, "It is most touching to see the faith which the native Protestants have in the Alliance regarding the question of religious liberty." And this is not surprising when we remember how often the cause of the oppressed has been pleaded, and, by God's blessing, with so large a measure of success. In this case of Upper Egypt a memorial was presented to the Khedive (Ismail), and an earnest appeal made on behalf of the oppressed Protestants. After some delay religious liberty was restored, and then these native Christians sent a characteristic message to the Alliance, in which they gave thanks to God for His goodness in blessing the efforts put forth on their behalf.

At a still later period Austrian Protestants appealed for help in seeking to obtain religious liberty. A deputation from the Alliance interviewed H.M. the Emperor, and obtained the promise of redress. Though there was some delay caused by

local officials, yet the Emperor's good intentions were eventually carried out, and a larger measure of religious liberty has since been enjoyed.

The islands in the South Seas next claimed attention, for the native Christians were persecuted and harassed by the local governor of the New Caledonia group. Representations were made to the French Government of that day, and in several cases religious liberty was restored.

Having given these few illustrations of the activities of the Alliance in the sacred cause of religious freedom, I must now pass over many years, and rapidly glance at what may be termed recent events. Even to summarise the action taken on behalf of the suffering Christians in Russia and Turkey would occupy a considerable time. But these two countries have given no little trouble and anxiety to the Alliance during the past few years.

In Russia the circumstances are now totally different from the time when access to the Emperor could be easily had by a duly-appointed deputy of the Alliance. Reference has already been made to the satisfactory results of such appeals, but in later years the difficulties have increased, and the persecution of the Stundists and other Christians has been constant and painful. Appeals to the late Emperor have fallen into the hands of the head of the Holy Synod—a man of almost unlimited power, and one who, no doubt, conscientiously believes he is serving God in his efforts to stamp out anything that savours of dissent from the Orthodox Church of Russia.

As there are now some hopeful signs in regard to the question of religious liberty in Russia, it is necessary to be reticent in speaking upon this subject, so that we may avoid the possibility of increasing the sufferings of the Stundists and other Christians. A few facts must, however, be mentioned. These people are simple, earnest Christians, seeking to live according to God's Word—which is freely circulated in Russia—they are loyal, sober, industrious subjects of the Czar, and no political or other object enters into their religion. They only desire to be allowed to worship God in peace, and in the way they sincerely believe the Bible teaches. This leads them to absent themselves from the services of the Greek Church, and thus their troubles begin. Fines and imprisonment are followed by banishment and exile in many cases, with all the suffering which this

involves to wives and children. It is difficult to state with exactness the total number of the Stundists—they have not been allowed to organize themselves into a Church, but they are scattered over several provinces—probably about 250,000 altogether, and out of this number there are many hundreds in prison, or in exile at the present moment. Yet we read that numbers of criminals have recently had their punishments reduced, and prisons have been emptied which were full till the recent decree in connection with the coronation of the new Emperor. Christians in many lands have turned their eyes to Moscow with longing to see, amid the gorgeous fêtes, some sign of clemency for the Stundists and other Christians, whose sufferings are so great; and now the earnest prayer goes up, from many hearts all over the world, that there may soon be some amelioration of the lot of the Stundists in Russia. What further steps it may be possible for the Alliance to take to bring influence to bear in favour of these persecuted people it is not for me to say here. Efforts will not be relaxed by the Alliance until religious liberty is restored.

In the meantime it may be mentioned that some three or four years ago the British Council of the Alliance issued an appeal for funds to help in alleviating the sufferings of the wives and children of the imprisoned Stundists. Some £1500 were raised and expended through trustworthy agents. Then our friends in Holland and some other countries, as well as the poor Protestants of Belgium, helped in this holy and blessed work. More recently Swiss Christians have taken up the matter in a way which deserves special mention. Large sums of money have been collected in Switzerland, and forwarded for the relief of the Stundist families. We must not measure Swiss liberality by the area of the country, nor by the numbers of the population. It is evident that hearts have been touched and sympathies awakened which have placed Switzerland far ahead of all of us in this matter; and the Christians of that country, who have contributed so munificently, deserve the warmest thanks of all who are interested in religious liberty. Thus, if the Evangelical Alliance has not been able to accomplish much in the way of obtaining religious liberty for these persecuted ones in Russia, it has steadily sought to ameliorate the condition of the Stundists by helping the wives and children.

We turn now to Turkey, and it may be at once said that for fifty years the Alliance has been fighting the battle of religious freedom in the Ottoman Empire. Up till about forty years ago it was a crime, punishable by death, for a Mohammedan to change his faith and become a Christian; but the earnest appeals of the Alliance, and the efforts of the British Government, led to this law being repealed forty years ago; and the Hatti Humayoun gave—on paper, at least—liberty for all the subjects of the Sultan to profess what religion they pleased. This Hatt has, to some extent, been a dead letter; but still, the principles of liberty having been conceded, the various appeals which have been made to the Sultan have oftentimes had good results, and in many instances redress has been obtained.

The constant efforts of the Alliance in this matter have won for it the cordial appreciation of the missionaries and many others who know from personal experience the state of the country. Again and again prison doors have been opened and the suffering Christians set at liberty. Many testimonies have been borne to the great value of these persistent efforts of the Alliance with reference to religious freedom in the Turkish Empire. Here, even more than anywhere else, there is great need for the circumspection which is characteristic of the action of the Alliance. The facts must be ascertained not from interested parties who might be charged with political motives, but from trusted and reliable correspondents on the spot. Here, too, the cardinal principle of the Alliance in dealing with such matters—its strictly non-political character—is emphasized; and gives to its representations a power which it could not otherwise possess. It is a simple truism to say that wherever its real character is known, the statements to which the Alliance may commit itself are recognised as perfectly reliable. Thus it is that when appeals are made to the British Government for its influence in supporting representations made on behalf of the persecuted, the evidence supplied by the Alliance, through its numerous correspondents, is not only accepted as strictly trustworthy, but is often used as the basis of official communications. Such position it has enjoyed through a long series of years; but it may naturally be asked, Why then has the Alliance not accomplished more—in the way of securing better treatment of the Armenian Christians for instance? The

answer to this is twofold. First, that it has really been more successful in its efforts than is apparent to the public eye, for the Alliance cannot publish to the world details of its action, nor even the results, in every case. Such particulars would be painfully interesting, but it might even be harmful to the cause of religious liberty itself to give them publicity. The other answer to such an objection is, that in cases where the Great Powers of Europe, with all their forces, fail to prevent outrage and massacre, it is no wonder if the moral influence exercised by the Evangelical Alliance is found insufficient to protect the Christian subjects of the Sultan. Moreover, it should be remembered that the Alliance has to keep strictly within its own sphere of action in dealing only with the religious aspect of such questions. But even here it has had incessant occupation—voluminous correspondence on the one hand with the Constantinople Committee of the Alliance, and on the other hand with our British Government and with high Turkish officials.

It is needful to say that much of the correspondence is of a confidential nature, and, while this adds to its value, it makes it impossible to publish details which would at once show the kind of work which God permits our Alliance to accomplish. But it is surely better for the Alliance to rest under the stigma of inaction, than that it should in any way imperil the real interests of religious freedom.

During the last few years, especially, constant efforts have been made on behalf of the persecuted Armenian Christians, and the Alliance secured, even from the Sultan's Government, the redress of many cases of infringement of religious liberty. When the recent terrible massacres and outrages took place the correspondents of the Evangelical Alliance were foremost in supplying reliable information, and in appealing for the influence of the Great Powers to be exercised promptly and emphatically. The case was no longer one of religious persecution simply, but evidently we were confronted with a racial and religious war, in which those bearing the Christian name were to be exterminated. Such wholesale butcherics as have taken place in the Asiatic Provinces of Turkey have naturally awakened horror and indignation throughout the civilized world, but so far with little practical result. The storm seems to have spent itself for the present, and in many districts there appears to be a gradual return to peace. But

we must not imagine that all danger is past; and it may yet become necessary for the Alliance to make an appeal from all its branches throughout the world to the Governments of Europe and of the United States for some positive action to be taken to prevent the recurrence of such atrocities as have taken place during the past two years. Such an appeal from the Evangelical Alliance, which includes Christians of all lands, and of all Evangelical Churches, should carry with it a weight and influence of its own. At the same time it must be remembered that the greatest power which the Alliance possesses is that of uniting God's people everywhere in prayer. Let this duty and privilege be fully realized, and we dare not limit the possibilities of such appeals to the Throne of Grace. There lies our strength as Christians, and here let us see that we fail not. At the same time there must, and will be, persistent efforts to use all possible means of influencing public opinion, and also of urging the various Governments to act decidedly and firmly in the interests of our common humanity.

It is necessary in such a question as that before us to make clear the position of the Evangelical Alliance. And now we need only add two or three instances of the definite results of the steps which have been taken during the past three years in seeking to defend the Armenian Christians. The Marsovan incident, as it was called, and the trial at Angora, when some hundreds of Armenians were sentenced to long terms of imprisonment, and many others to death, were the subject of much correspondence. The Constantinople Committee kept us informed of events, and we were able to supply the British Government with definite and reliable information upon which they could act. The result was that some of those condemned to death were released, and others had their terms of imprisonment shortened. A year or so later we had the case at Ordou, where the Protestant Christians were attacked, and their place of worship destroyed by the Greek community. Here, again, the Sultan's Government yielded to the appeals made by the British Government, and which were based upon the urgent representations of the Evangelical Alliance.

Numerous instances might be given, did time permit, of the value of this department of the work in many lands, but enough has been said to indicate the lines along which

the Alliance has been moving; and surely it may be claimed that it has been an eminently practical organization, and one upon which God has set His seal, giving it a power and influence which has already been felt throughout the world, and which, by His continued favour, will lead to still greater results until the time shall come when full religious liberty will be enjoyed in all lands.

Thus the Alliance has gone forth on its comprehensive mission, a mission which becomes daily of greater importance in the presence of a gross superstition, which seems to be reviving in some directions, and the growth of a cold, anti-Biblical rationalism which aims at assailing the word of God, and destroying the very foundations of the faith. Never was there more need for the brotherly co-operation of all who hold the truth in simplicity and sincerity—the truth, once for all, delivered to the saints by Christ and His apostles; and the Alliance, encouraged by the past, will continue, by God's grace, to bear its testimony. At the same time, while seeking to realize that living and essential union which binds all true believers together in the fellowship of Christ, the power of Christian brotherhood will be developed, until the glorious time shall dawn when the perfect unity for which our Lord prayed will be manifested. “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” (John xvii. 20–23.)

JOINT CONFERENCE AT MILD MAY.

*The true unity of the Church, which
is the Body of Christ—*

IN NEW BIRTH AND LIFE.

ADDRESSES BY

LORD POLWARTH. REV. W. E. BURROUGHS, B.D.
REV. J. OSWALD DYKES, D.D. PASTEUR CORREVON.

Tuesday Morning, June 30th, 1896.



THE Opening Conference Meeting was held in the Large Hall, Lord POLWARTH, President of the British Evangelical Alliance, in the chair. The meeting commenced with the singing of the 15th hymn—

“Holy, Holy, Holy, Lord God Almighty.”

The Rev. D. B. HANKIN, Vicar of St. Jude's, Mildmay, followed with prayer.

A part of the 4th chapter of Ephesians was then read.

The CHAIRMAN.

This is, my beloved Christian friends, a very especial occasion in Mildmay, and in the name of the Lord Jesus we welcome to Mildmay those who have hitherto been accustomed to come here. Doubtless in this gathering there are many old frequenters of the Mildmay Conference. Once again, in the name of our beloved Master, we bid you welcome, and we have prayed, and do pray, that the Master of the Ceremonies Himself may be

present in all our gatherings, and make this Conference time one of peculiar blessing, one of closer nearness to Himself, and one of deeper fellowship with the brethren in Christ Jesus our Lord. We welcome too, with heartfelt Christian love, the many brethren and sisters from distant lands who are with us on this occasion. We welcome you, beloved friends, not as strangers and foreigners, but as fellow-citizens with the saints and of the household of God. We think of those who have gone before. They stand before the Throne; no difference of language hinders them there; they sing the song, "Worthy is the Lamb." That is the language of heaven.

Beloved friends, I trust I may be enabled, though it may be with some weakness, to address a few words to you this morning. The subject to-day, and all the week, is "The True Unity of the Church of Christ." The true unity of the Church of Christ! That is the general subject, and the special subject for to-day is that union in its origin. In our programme we find the origin put down as "the new birth." The new birth! Yes, that truly is, as far as our individual experience goes, as far as the commencement on earth of the Church of Christ goes—that is the beginning. But I would ask you to go farther back than that, and higher up than that marvellous and blessed mystery of the new birth, with its entrance on the new life, which is heavenly in its origin and eternal in its nature.

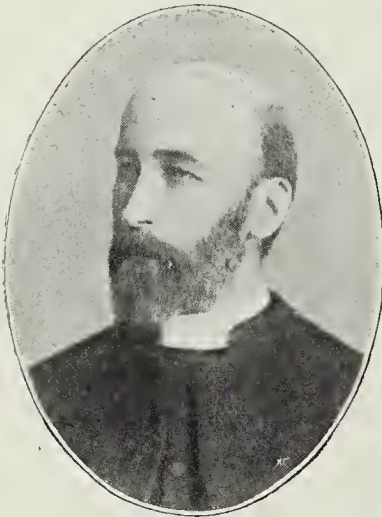
To realize the origin of the Church of Christ, we must go right back to the eternity of the past, to the very heart of God the Father, who in the riches of His grace, in the infinity of His love, conceived the idea and the ideal of the Church of Christ according to the good pleasure of His will. We must go right into the eternity of the past, and into the very face of God through Christ Jesus, if we would realize the origin of the Church of the living God. It was in God's heart; it was there, and from there that that wonderful idea and purpose emanated, and afterwards, dear friends, passed on to its manifestation in the incarnation of the beloved Son of God, with its first step here towards the fulfilment of the request His Father put before Him, "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." We see the Babe Christ, God incarnate, and then, beloved friends, we leave the angels' song of joy and gladness over that new-born Babe. We pass

on over the spotless, lovely life of that Holy One to behold the awful mystery of His sacrificial death and burial in that rock-hewn tomb, explained by His own words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." We behold the travail consummated in the birth of the Church of Christ.

Thus we pass on to that memorable day, the day when Jesus Christ, having left this earth, shed down upon His disciples the Holy Ghost, the Holy Spirit—the birthday of the universal Church of Christ when the Spirit of God was poured down, and the Church of Christ received its baptism of life and power, and rose up beautiful; beautiful with the beauty of holiness, beautiful with the power of God, beautiful in the strength of the risen One, beautiful—oh, mystery of mysteries!—beautiful with the indwelling presence of none less than God Himself. Oh, stupendous, stupendous! the unity of the Church of Christ is brought about by nothing less than the life imparted by God the Holy Ghost. Tremble! it is so sublime. Rejoice, too, that it is so glorious. Why, there is nothing in heaven, nothing on earth, to compare with it. I think it was last Sunday, when in much weakness I was resting in the country, that I stood before one of Britain's giant oak-trees, and I gazed upon the massive strength that had stood the blast of many a storm for many generations, and as I looked at the countless branches and leaves, I thought that the feeblest leaf on that great tree has as much right to the power, the strength, and vitality of that stem, as the great trunk itself. Oh, blessed thought! As the sap goes up the stem to supply every leaf which needed strength and needed power, in our risen Saviour, in our exalted Saviour, in Christ Jesus there is power, there is life, there is peace, there is everything you and I, as sinful beings redeemed by the blood of the Lamb, and united to Him, can possibly need on earth. Oh, beloved friends, let us rise to the source of our glory, and realize that it is in the heart of God, in the life of Christ, and the power of the Holy Ghost, that we are, oh, blessed mystery, one in Christ Jesus, and one in love, and unity, and fellowship with God.

The Rev. W. E. BURROUGHS, B.D.*(London).*

I would choose, as the key-note of what may be given to me to say this morning, a verse from that portion of the Word of God which has been already read in our hearing, Eph. iv. 3 :
 “*Endeavouring to keep the unity of the Spirit in the bond of*



REV. W. E. BURROUGHS, B.D.

peace.” We have been reminded that the subject which is to occupy our minds and thoughts and time throughout these days of blessed Conference is the subject of “The true unity of the Church.” I pray you notice that practical *adjective*, it is very suggestive to us, “the *true* unity.” I read between the lines, and I find there is suggested to us the possibility of a *false* unity, a unity which some may be seeking after, and which some may profess to have found, but which is only a specious unity, and, therefore, is

only a spurious unity, and is not worth the name which it attaches to itself. In my heart this morning there was an answering chord of thankfulness to God, awaked by our brother who led us in prayer and praise, when he suggested that we had as a subject for thankfulness in our daily papers, synchronising with this meeting to-day, those very remarkable extracts from the latest pronouncement of the Pope of Rome. The Pope there gives us distinctly the point of unity in his Church, and he tells us that the centre of that unity, and the strength and the guardian of that unity, is St. Peter. I bless God that I do not belong to a Church which has no other strength for its unity than that! I rejoice in those words which have been already addressed to us, which led us to the Blessed Spirit of God as the great centre of unity. I wonder how many St. Peters it would take to equal the Holy Spirit of God!

So we are led this morning, by our subject and by our programme, to the unity of the Church—the unity of the Church of Christ, as centring in, and flowing from, the Presence and Power of the Holy Spirit. Now, friends, we are living in a

day when the unity of Christendom is one of the foremost topics in men's minds. I suppose, at this Jubilee of the Evangelical Alliance, it is not too much to say that the unity of Christendom has been more spoken of and dealt with during the last five years than in all the forty-five years that have gone before them, and I, for one, rejoice at this symptom and feature of our times. This trembling of the Church towards the pole of its existence seems to show that there is drawing near it the divine magnetic Influence of the Lord who made it. I believe that the movement of the Church of Christ on earth along this part of its orbit is a proof that it is yielding to the influence of the central Sun of Righteousness. God made His Church to be one; He never meant His Church to be split and severed into opposing, contradicting, and hindering parts. When we look at the Old Testament ideal of the Church, it is of one Church, symbolised by the seven branches of the golden candlestick all united into one stem, and you have, in the tenth chapter of 1 Corinthians, the unifying conditions of the Church of the Old Testament. "They were all baptized in the cloud and in the sea." That made them all one Church. "They did all eat the same spiritual food, and did all drink the same spiritual drink." God made His Old Testament Church to be one, and the New Testament Church is the possessor of the same blessed conditions. But it is represented not by one golden candlestick and its seven branches, but by seven golden candlesticks unified and bound together by no corporate connection, but by the central Presence of Him who walketh in their midst. Still, it *is* one Church, although the conditions of its existence on earth are different. And you have in the chapter which has been read (Eph. iv.) the same unifying elements as in the Old Testament description: "One Lord, one faith, one baptism, one God and Father of us all, Who is above all, and through all, and in you all."

But when Christendom seems to be yearning and feeling after this unity with increasing desire, there has to be guarded against the possible danger which attaches to those desires and efforts. I need not remind you that Satan always endeavours to frustrate the great purposes of God in one of two ways, either by suggesting a short cut whereby they can be attained, or else by suggesting that we have attained to them already here on earth.* Now there has undoubtedly been presented

* Gen. iii. or Matt. iii. may illustrate these.

to the world, in the case of the Church of Rome, the appearance of a united Church on earth ; but it does not tally with the description of the Church of Christ as given us in the Word of God. I take it that the nearest thing to the ideal Church of Jesus Christ, as given us in His blessed Word, is just such a quiet assembly as is gathered within these walls, men and women who have been bought with the precious blood of Jesus, who have been sanctified by the same Holy Spirit of God, who clasp to their hearts the same living Word as their guide through life, and who are looking forward to the time when our little differences and disagreements will be merged in the great unity of being with God for ever in heaven. That is the Divine idea of "community." What does God do? God waits for *affinities!* and when He has got affinities, then He welds those affinities together by a great unifying power. God hates things that are just thrown together, apparently matched, but having nothing in common, no true unity of nature. Have you ever pondered Leviticus xix. 19, where it was told the children of Israel that they were not to wear a garment which was woven of linen and wool? You might throw those materials into the loom, you might weave them together by mechanical power, but you would only produce "shoddy." God does not dress His people in *mixed garments*; the clothing of His own is of linen clean and white, which is the righteousness of saints. God does not like mixtures, and you will never make garments for God's children out of wool and linen! You put oil and water together into a vessel and shake them, but you will never make them one; but if you put a thousand globules of mercury together you will form one heavy and ponderous whole. So with the children of God on earth; there must be *affinity*, there must be spiritual affinity, or else there will not be the unifying power which shall make us one. And this exactly bears out our subject when it tells us that our unity is to be found in a unity by the Holy Spirit of God.

Time does not allow me to point out to you, as I should like to have done, how the thought of this unity runs through the epistle to the Ephesians, beginning with the unity in Christ, and then going on to the unity with one another. But I will ask you to notice one or two expressions which go to show the continuity of this thought in the apostle's mind. I will ask your attention to the tenth verse of the first chapter, to what

St. Paul calls "the mystery of His will." What does he tell us of "the mystery of His will"? Even that it is nothing more and nothing less than a united Church on earth—Jew and Gentile welded into one communion. In the eighteenth verse of the same chapter he speaks of "the hope of His calling," and this "hope of His calling" is that each saint may rise to realize his unity with his fellows in Jesus Christ; and thus we have right through this epistle the idea of a united Church on earth, meant by Jesus Christ to do His work. And so we come to the passage I have read, "Endeavouring to keep the unity of the Spirit." It tells us three important things. First of all it tells us that there is such a thing as a possible unity in the Church on earth, even a unity of the Spirit. Do not let anyone tell us it is a Utopian idea. Do not let anyone persuade you that there will be no such thing as unity until we get to heaven. Perhaps if we do not find something of this unity here on earth, we shall not find it in heaven. "Endeavouring to keep *the unity*." Secondly, these words tell us that this unity is worth *keeping*: "*Keep* the unity of the Spirit." And thirdly, they tell us it is not easy to keep it: *Endeavouring* to keep the unity of the Spirit. There are so many disintegrating elements round about us. How, then, may this preservation of the spiritual unity be effected? In two ways. First of all, let each one of us manifest to the world, in our own lives, the fact and features of God's unity; let us remember that our churchmanship—if I may use the expression—is to be as broad as St. Paul's. Now St. Paul gives us his definition negatively and positively, so that we make no mistake about St. Paul's churchmanship. Negatively he says "If any man love not the Lord Jesus Christ let him be anathema" (1 Cor. xvi. 22); and positively he says "Grace be with all them that love our Lord Jesus Christ in sincerity." (Eph. vi. 24.) My friends, I am sure we one and all this morning accept St. Paul's definition of what is the bond which binds us all together. We may have our differences, some of them not to be minimised, but none of them to be made too much of; and grace, this morning, God's grace, be with all this great company "who love our Lord Jesus Christ in sincerity"!

The second way in which we may emphasise and secure the unity of Christ's Church on earth, is not only by manifesting in ourselves the great power of His love, but also by looking

for it in other people. Do not be looking for the things in which we differ, but look in others for the family likeness of our Heavenly Father. We are not *soldiers* all dressed in one uniform, and, by being reduced to uniformity, only made into a big machine; but we are a *family*, and if you look round your breakfast-table (if God has blessed you with a number of "olive branches round about your table") you will not see two of those children alike, they will each have individualities—their peculiarities, their differences. A friend lately speaking in another place on this subject, said it was well that in the family of God we should allow for "individuality." You have in God's family your Lowlanders and your Highlanders. Charles Wesley was a Highlander, so you remember he sings—

"From Pisgah's top I view the land,"

But Dr. Watts was a Lowlander, and looking at his brother on the top of Pisgah, he sings—

"Oh, could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love
With unbeckoned eyes!
Could we but climb where Moses stood," etc.

So you see in the family of God we must expect to find differences, but yet we are all *children* of the one family, and if you look well you will see the family likeness in each, and you will be able to recognise the children of the same dear Father overhead. It seems to me, let me say in conclusion, that when one studies those few passages—and there are not very many—in which the unity of the Church of Christ in glory is described, there are three features which go to make the Church one in heaven. One of these features is that we all there shall be *seeing* for ourselves the same Lord; secondly, we all there shall be *showing* to others the same Lord; and thirdly, we shall be there, all of us, *servicing* the same Lord. Seeing Him, manifesting Him to others, serving Him, as He gives us power and opportunity. That is a unified Church, and that is a glorified Church! Is there any reason why we should not manifest the same features here? Keep looking at Christ and you will not see the differences which are in your brethren. If you look at the sun and then gaze at a brother, your eyes will be so filled by the brightness as to be blinded to his form and features; and if you keep looking at the Lord

Jesus Christ, you will not have eyes to see the differences between yourself and others. And so, too, if you are reflecting Him, and if you are serving Him, you will come near and nearer to God's ideal of what should be the members of His Church on earth and in heaven.

Why do we lay stress upon this? Why do we gather together in these practical days, and talk about the unity of Christendom? Because, my friends, until the Church of Christ is united, the Church of Christ will not effectually do her work on earth. The greatest hindrances in this world to the work of Christ are the unhappy divisions of God's dear children. Remember, the Church of Christ is 1900 years old. This is a long time for her to have lived on the earth. Oh, what ought she not to have done for Christ in these 1900 years; and yet to-day one half of the human race has not heard the name of the Lord Jesus Christ. Millions upon millions, this blessed day of grace, have never learnt that Jesus died for them. The Church has failed in her mission to the world, largely because she has been rifted, severed, and sundered by her internal dissensions. Oh, when shall we come back to the second and fourth chapters of the Acts of the Apostles? When shall we present to the world a united front, "having all things common, and no man calling ought of the things which he possessed his own"? When we do, then the Lord will once more add daily to the Church numbers of such as should be saved!

The CHAIRMAN: We will now spend a little time in prayer. I should like us to realize the very great importance of united prayer in such a great gathering as this. Our minds feel deeply the very great and wide issues in the world at this moment. Our hearts bleed for the persecuted in other lands. We wish the rulers of those lands could be reached, and we are too apt to look to human hands to reach them. It is our privilege to come away from the world, and to look up to the home of Him "who is King of kings and Lord of lords." It is there that we must plead for the princes and rulers of the world, for our beloved Queen, and the sovereigns of other countries.

Rev. JOHN HALL, D.D. (New York) followed in prayer, thanking God for the great blessings given to the English-speaking race, for freedom of conscience and civil freedom.

The Rev. J. OSWALD DYKES, D.D.*(London).*

All Christians are convinced that, in some sense, they are one, and, to some extent, they all desire to realize their unity.

This unity among Christians is sought for in two ways :

(1) Through their possession of a common life, underlying the divergent forms which Christian Churches assume ; or

(2) Through some system of government or administration, which binds them together in an outward and visible manner.



REV. J. OSWALD DYKES, D.D.

This latter is the so-called "Catholic" unity of the Church under the rule of the "historic episcopate," a unity which the Church of Rome alone seeks to carry out with completeness, by subjecting all Christians to the see of Rome, but which the Anglican High Church imperfectly aims at.

In this striving of Catholics after a visible unity there is, undoubtedly, something to be spoken of with respect, however mistaken we may judge it to be. For it does spring out of the craving of the Christian heart after oneness among all the faithful followers of our Blessed Lord.

But this mode of realizing Church unity lies open to two fatal defects :

(1) It fails to embrace all faithful Christians, and thus becomes narrow and exclusive. There are more Christians outside the Roman Obedience than within it. Even if you could unite all the so-called Catholic communions—Roman, Oriental, Anglican—you would still leave outside the pale a vast multitude of Christians, whose claim to a place within the visible Church is quite as clear and undeniable as that of Catholics. In short, Catholicism gains such unity as it possesses by the simple process of unchurching all others. Its unity is the unity only of a sect, after all.

(2) The second defect is that, by this means, you reach a unity which is formal only and external, not truly spiritual or

religious. Your unifying principle does not spring from within the religious life. It is a certain uniformity only, in the framework or arrangements of the Church, imposed upon the Church from without, not developed from within. A poor sort of unity, were it attainable, which it is not.

When the whole of Christendom is taken into your survey, and not merely a portion of it, it is found that there is, in fact, no visible or external unity to be discovered that comprehends it all. And, what is more, there never has been. For, from the first, even from the days of the apostles, Christian Churches have been multiform and not uniform, never presenting to the world a compact cohering or administrative unit, outside of which no Christians were to be found. Certainly the Christendom we know is rent and heterogeneous in the extreme. In doctrine, in worship, in administration, its several parts differ so widely, and contend so keenly, that, to the eye, it offers the spectacle of a battlefield, rather than a Body of Christ.

We are thrown back therefore upon a totally different kind of unity, binding all Christian men and all Christian communions into one—a unity not on the surface, but underlying their differences; visible not to the eye, but to faith; not palpable and material, but spiritual and vital; a unity more profound, more real, more precious, could we but grasp it—the unity of a common life. When you penetrate beneath the diversities and animosities among Christians, to ask what that one essential thing is in which they all agree, what that one central thing is which makes them to be Christians indeed, and Churches to be indeed Churches of Christ, you have no difficulty whatever in putting your finger upon it. It has been an open secret from the beginning. “There cannot be Greek and Jew, circumcision and uncircumcision, Barbarian, Scythian, bondman, freeman: but Christ is all, and in all.” (Col. iii. 11.) “There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one in Christ Jesus.” (Gal. iii. 28.) A living union to the Personal Lord, with all that flows from this—here is what is common to all true Christians, and to all true Churchmen.

Now, this point of contact and of union among believers in Christ—that they share His spiritual life in common—is the one essential and determining fact to be affirmed about every Christian, the one fact which constitutes him in the full sense of the word a Christian at all, the one fact out of which all

that is characteristically Christian flows. Deeper than that you cannot go, for this common life in Christ springs immediately out of the origin of all Christian experience, the mystery of the New Birth.

“Except a man be born again, he cannot see the kingdom of God.” (John iii. 3.) This ultimate and fountal utterance of Jesus must regulate our whole conception of Christianity. It reappears in the teaching of all the chief apostles. A Christian, according to St. Peter, is one who is “born again of incorruptible seed” by the living word of God, preached by the Gospel. (1 Peter i. 23–25.) According to St. John, a Christian is one who believes on the name of Christ, and so receives the privilege of sonship to God, being born of God. (John i. 12–13.) According to St. Paul, a Christian is one who died with Christ, is risen again with Christ, in whom Christ lives again, so that, being inhabited and led by the Spirit of Christ, he is a son of God. (Rom. vi. 4–11; viii. 9–17, &c.) The witness of all three agree. Personal union to the Risen Head and Life-centre of Humanity—such a union as brings into the depths of each man’s moral and religious personality the quickening force of God the Holy Ghost, and so generates in the man a supernatural and divine life, akin to the life of Jesus Christ—this is that root-mystery of Christian experience which we denominate, in New Testament phrase, the Birth from above.

Under every creed and form of worship and ecclesiastical form of polity, the true members of the Church are alike aware that they derive such a new life from our one Lord. To Jesus alone they all refer their Christian experience as to its one superhuman Source. Alike they cry unto the Father the children’s cry of “Abba.” In all of them alike the indwelling Spirit breathes common desires and hopes, common penitence and trust, and holy longing. The inner experience of all saints in every age and region of Christendom is alike, for it is rooted in the same fundamental spiritual attachment of the soul to God in Christ by the Holy Spirit. However dissimilar may be the influences that go to mould two far-sundered Christians, or the forms through which their Christian life finds expression, their religious experiences will be found to answer each other, as face answers face. Across all gulfs they greet one another as true brothers in Christ, for of each of them this is true, that their deepest springs are in Him. In Him they meet; one Spirit breathes in them both; they are children of the

same Father; and of them both the real life is hid with Christ in God.

The unity which we thus reach, springing as it does out of a common spiritual origin in the birth of the soul's new life from God, is a spiritual and eternal brotherhood of the saints. It lies too deep to be touched by those causes of separation which rend the visible Church. It survives misunderstanding, alienation, and well-meant enmities that here turn brethren into adversaries. It is an indestructible union of spirits—a concord and affinity between souls in their dominant spiritual tastes and tendencies which will only know itself when the confusions and strifes of earth are hushed in the calm air of heaven, and in the presence of the common Lord. Then what glad unexpected recognition shall there be of kindred souls, knit by brotherhood in Jesus, between those who on earth doubted and dreaded and disliked each other, refused to one another the Christian name, or to do God service sought each the other's life!

But even here it is our privilege and joy to recognise in some degree this secret unity of all who love Jesus, and are one in Him. It ought to be easier for us than it is for our brethren who limit the Church of Christ to its "Catholic" sections, to cultivate a sense of this all-embracing brotherhood in Christ. They unchurch us; we do not unchurch them. We see in every communion where Jesus lives and operates by His Spirit a branch, however corrupt, of the one Holy Catholic Church; and across all ecclesiastical frontiers we can stretch our sympathy, to hail a brother in every soul begotten of God through the Holy Spirit. "All saints that are united to Jesus Christ, their Head, by His Spirit and by faith . . . being united to one another in love, have communion in each other's gifts and graces." (*Westminster Confession*, ch. xxvi. 1.) And we are Catholic enough to believe that all saints "are bound to maintain an holy fellowship and communion," and that such "communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus." (*Ibid.* 2.) For are we not all (whatever ecclesiastical nomenclature we are known by on earth) the common sons of one heavenly Father, brethren of the same Lord Jesus, animated by one divine life in the Holy Ghost, and heirs of the same inheritance of glory?

The limitations of my subject hardly call on me to develop

the various ways in which their common origin brings about such a unity among the members in the Body of Christ.

I may be permitted, however, to indicate some of them in concluding this paper.

Their common birth by the regenerating grace of the Holy Spirit gives rise among Christians to a threefold unity: there is the unity of type, there is the unity of organism, there is the unity of sympathy.

First, the true children of God derive from their superhuman birth a spiritual type of character, found in perfection in the Lord Jesus, but to which all His brethren approximate in their degree. This by no means excludes varieties in the character of Christians, due to their individual peculiarities and limitations. Yet it establishes a common type of sanctified and gracious character, towards which they all alike strive, and on which they are destined to be moulded when their manhood in Christ shall be complete. "Conformed to the image of His Son" is the common description of every member in the Body.

Yet they differ at a thousand points—in their gifts, in their attainments, in their aptitudes, in their powers of service. But out of these diversities there emerges a second and higher description of unity in the Body—the unity of an organism to which all the diverse members contribute something of their own. Upon this tempting subject I shall not enlarge; but only ask you to notice that this also is a result of their common possession of the Spirit's life. For the one Spirit, Who quickens all believers and inhabits all Churches, "divideth to each one severally as He will." He divideth and distributeth, not capriciously or at random, but with a definite view to the advantage of the whole. So that these very differences among Christians and Churches, at which we stumble, are in many cases the condition of their usefulness to the Church universal. We differ, because we have different services to render to the Body. We differ, that we may the better serve the Head.

And finally, as St. Paul teaches, the many-membered Church of Jesus, with its manifold and dissimilar parts, is held together in one by the subtle sympathy of love. When one member suffers, all suffer with it. England and America have tingled with the anguish of Armenian Christians. It is too little by far of this common bond of sympathy that we have. But in so far as we have it at all, linking Church to Church

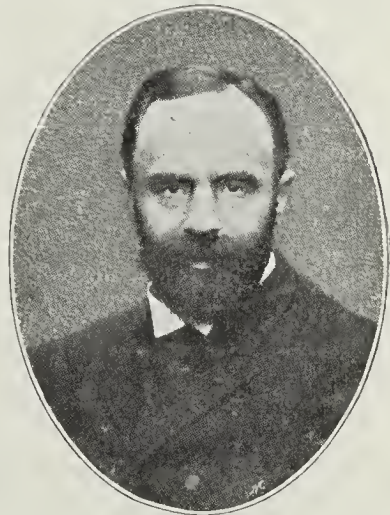
and believer to believer across the globe, it is a direct result of our secret possession of one common spiritual life, one life in the Spirit, as the regenerate children of our common Father Who is in heaven.

Pastor CORREVON.

(Frankfort-on-Main).

Let me, before all things, say I have, with much pleasure, carried out the suggestion of our Committee of the Evangelical Alliance in South Germany to represent it here. Fifty years ago one of the founders of the Alliance was my dear predecessor in Frankfort, Dr. (Theol.)

Louis Bonnet, one of the most blessed and powerful preachers of our century. And now, let us go on to our subject—"The true unity of the Church in new birth and life." Jesus says, "Ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "Flesh!" That is the name given by Jesus—the only man who has not been born of flesh—to all those who have not been born of the Spirit. Our civilization, our science,



PASTOR CORREVON.

our art, our literature — alas! perhaps our theology—if it is not born from spirit, is flesh. All which is not born of the Spirit of God—flesh!—all men together and the whole man individually. "Ye must be born again." It is possible with two colours to make a third colour. But never can flesh and spirit be conjoined one with another. Flesh and spirit are diametrically opposed. It is absolutely impossible to be at the same time in the flesh and in the Spirit. You must go from the one to the other; through the conversion, through the new birth and life.

Nobody can be born of themselves. "Ye must *be* born again." God has engendered us. He is our Father; Jesus, our elder Brother; and we members of the great family, as described by the apostle Paul: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." That is

the starting-point of the Evangelical Alliance. And this fact constitutes at the same time its extension and its limits. The Evangelical Alliance is, or might be, so I believe, the spiritual link which shall join organically all true members of the body of Christ upon all the earth. But this link excludes, *eo ipso*, those who are not members of this body, even if they are members of the visible Church. The Evangelical Alliance is a presentment, a type of the invisible Church, and a temporary realization of the communion of the saints upon the earth, till we have the union perfect in heaven ; and therefore the true unity of the Church can never be that of the Roman Catholic Church—an exterior unity—but, on the other hand, the true Church is manifested by diversity. It is not only anti-Protestant and anti-spiritual, but it is anti-natural to aspire *now* to the fusion of our different denominations into one denomination. It is my strong persuasion that the same God who has made the flowers of our gardens, with their infinite diversity of forms and colours ; Who has made the practical Englishman, the chivalrous Frenchman, the learned and “gemüthsvoll” German, &c., has permitted the diverse denominations of His Church—denominations which all have their historical justification. I do not believe that it would be a gain if Anglicans, Presbyterians, Methodists, Lutherans, Baptists, were united with one another in the same ecclesiastical organism. I belong to the people who consider the “variations de l’Eglise Protestante”—to use the famous word of Bossuet—not as a feebleness, but as a richness ; but under the condition it should be a *sine quâ non* that the different denominations support, respect, and love one another before the world, in spite of their ecclesiastical divergencies. Especially concerning Germany, I consider that a greater mistake could not be made than to compromise the respective autonomy and individuality of our diverse present Churches. I never could understand why it should be necessary to love *one* Church—to calumniate another. I am Presbyterian to the finger-tips, and I hope to remain so to my death ; but I have been often in Switzerland, for example, in the neighbourhood of the glaciers and eternal snow of the mountains of my Fatherland, in Anglican Churches, as well as in Germany in strict Lutheran Churches, and I have found in them, in spite of Liturgy and the different conception of the communions, the greatest edification, although the in-

conceivable narrowness of my dear Lutheran brethren has driven them sometimes to refuse me participation in the Communion. The time will come when these obsolete points of view shall be discarded, either through the ever-increasing want of brotherhood, or through the rapid development of the spirit of revolution.

This idea of the Evangelical Alliance has made in Germany—we are all witnesses of it—incontestable progress. But it is remarkable, and I might draw your attention to this fact, that the parts of Germany where the Holy Spirit works with more power than elsewhere, have less the form than the reality of Evangelical Alliance. In most countries where the “*Gemeinschaften*,” or organised fellowships, are flourishing, we have a practical, wise Evangelical Alliance. The marvellous development of the evangelization and the fellowships—a development so mighty that the official publications and reviews of the Churches in Germany have been obliged to recognise it—has brought together for common prayer and Bible meetings and evangelistic work, hundreds of pastors and laymen, who had before no sympathy with each other. The blessed Society called “*Philadelphia*” assembled six weeks ago in Gnadau, near Magdeburg, from five to six hundred brethren and sisters, of all denominations, from all Germany, and the impression produced by these powerful movements of brotherhood and sanctification has been so deep that, in a recent great meeting of official representatives of the Church, most of the speakers have recognised, with gratitude to the Lord, the wholesome influence of these fellowships, of the Gnadau Conferences, and the evangelization upon the German nation. I was present, and I have magnified the Lord for that striking victory of the scriptural principles over the intolerance which formerly prevailed. I could speak at great length about the magnificent development of Bible- and prayer-meetings in the countries where the fellowships are existing. How willingly would I take you with me to the Palatinate, to the Lahn, to the Siegerland, to the Wupperthal, where I have seen more than once, at various meetings, 4000 and 5000 people assembled to hear with attention the word of God, and to give large sums of money—thousands of marks—for mission objects. But more about it to-morrow. To-day, only a few words more about our prayer-meetings of the Alliance week, in January, at Frankfort. Indeed, if the Evangelical Alliance would not

have done more, this would be enough to assure to it our eternal thankfulness. In the last years we have had, every day in the prayer-week in our different churches, prayer-meetings arranged so that the leader of them is generally the pastor of another denomination. A Baptist pastor presides at the meeting of the Methodists, and *vice versa*, and I have more than once led the meetings of our brethren of other denominations. At four o'clock we have in another church a common prayer-meeting, and on the Sunday generally about 1000 brethren and sisters come together to the Communion. Further, we have every week, in the house of friends, Bible- and prayer-meetings with Alliance services, visited by Lutheran, Reformed Methodists, Baptists, Plymouth Brethren, pastors, and laymen. These are our best refreshment hours; and I always learn more from such meetings than from the best sermons of the best preachers. If the present Churches would learn, *a posteriori*, the wonderful power of communion with the saints! Brethren! there is the secret of our strength. There is the source of all blessing for the Church of Christ! It seems to me that the Evangelical Alliance has fulfilled the first part of its task by defending the interests of the persecuted Christian people. And that this task is not yet finished, oh! the blood of our Armenian and Russian brethren proclaims it to heaven. But I mean a greater work is before us, the members of the Alliance. Through the institution of the "prayer-week," the Alliance has begun to fulfil the second part of its task. Go on, dear Evangelical Alliance. God has blessed your work for fifty years. "He is faithful that promised." Forward—and



COLONEL MORTON.

spread even wider! The greatest part of your work is yet to be done—to bring together in communion and brotherhood the different members of the body of Christ. The task is great; but greater is the Master—much greater, and He is mighty and gracious!

Colonel MORTON then made announcements relating to the various meetings, and these were also given in French and German.

Bishop TAYLOR closed with prayer.

*The true unity of the Church, which
is the Body of Christ—*

IN NEW BIRTH AND LIFE.

ADDRESSES BY

COUNT A. BERNSTORFF. JOHN HALL, D.D., LL.D.
REV. JOHN SMITH, D.D. REV. F. B. MEYER, B.A.

Tuesday Evening, June 30th, 1896.



HE Chair was occupied by COUNT A. BERNSTORFF, and the Conference opened with the singing of a hymn, after which the Rev. H. GRAHAM THWAITES offered prayer, and read 1 John i. 4-7.

The CHAIRMAN.

My dear Christian friends, it is a great pleasure for me to be present at these meetings. I have had the privilege of assisting at Mildmay Conferences twice before ; but on this occasion we are met at a Mildmay Conference, and as an Evangelical Alliance. I am sure that we all esteem it a great privilege to meet here with so many Christian friends. The passage which you have just heard read from the Epistle of John, has always seemed to me very remarkable, particularly that sentence, "If we walk in the light, we have fellowship one with another." It would have seemed very natural to us if the passage had read, "If we walk in the light, we have fellowship with God"; because we all feel that it is impossible, when walking in darkness, to have fellowship with Him who is the Light. But this verse does not speak of fellowship with the Lord; it speaks of fellowship with one another. We see by that what disturbs this fellowship amongst Christians. It is not so much differences of opinion (these will always

remain); it is not so much differences of creed (I suppose they will remain until the Lord cometh); but it is "walking in darkness." That is the sin which attaches itself to so many Christians. I think, therefore, that if we want to have true fellowship one with another we must have closer fellowship with the Lord. Then all the differences amongst Christians will cease. How curious it would be if we used our particular names—those names which designate our denominations—and, on the other side, used another word for "Church" Now we find it quite natural to speak of an English Church, a Lutheran Church, a Presbyterian Church; but what is the Church in reality? The Church is the body of our Lord. Now suppose we were speaking of a Presbyterian body of our Lord, or a Lutheran body of our Lord—I am sure we should all feel that that would never do. Still, we do not want to abolish those differences at the present moment. What we wish to do is to unite all the living Christians together. It is not possible to unite dead Christians—and in fact, we have no interest to do so. We wish to unite those who are in connection with the Lord Himself. Our desire is to bring them into closer fellowship with each other, and we must again and again be reminded on these occasions, that it is not left to us whether we wish to realise this fellowship with each other or not, but that it is the will of our Master, and therefore, as Christians, we are obliged to act accordingly, and to be obedient to the will of our Master. The subject of this day is "The New Birth and Life." Well, the new birth is the entry into that life. There is no other sign of Christian fellowship but this new birth. Sometimes people think that in some outward sign Christians might be all united together. Some would find it in the outward sign of baptism. Well, I will not deny that the public recognition of Christianity has some value. At the present moment, when so many Christian people in Armenia are being butchered, we do not ask whether all these Armenian Christians are *living* Christians. But even if many of them have not yet come to a living faith in the Saviour, still we think that Christian nations ought not to suffer this cruelty to continue. On the other side, however, whom we want to unite in the Evangelical Alliance, and in these Conferences, are all those who are really Christ's own people by a new birth—who have undergone, as Spurgeon would have said, a regular good old-fashioned conversion.

Last night, at Exeter Hall, I said that one of the reasons why the Evangelical Alliance was originated in England was, that the revival had begun in this country. We may always feel sure that wherever there is a revival of true religion, there is more fellowship among Christians. Not long ago, I was rather despondent myself with regard to the progress of the Evangelical Alliance in Germany. I thought that we must hoist the flag at all events, and speak of the oneness of Christians, and I thought that better times might come when the Evangelical Alliance would make greater progress. That was my opinion some time ago, but I have now a very different opinion: because, during the last few years, the Lord has wonderfully knit together His people in Germany. I know that those who are more sanguine about the cause of the Evangelical Alliance, do not think that it goes quickly enough—the barriers do not fall away as rapidly as we might wish. I quite share that opinion. Personally, I think it ought to go much quicker than it does; but even with all that, we should not overlook the fact that great progress has been made during the last few years. Why? Because there has been a revival in many parts of Germany, and a number of souls have been born again. In many places where hitherto there has been only outward religion, there is life now; and where there is life, there, of course, the cause of the Evangelical Alliance must progress. Reference was made this morning to the Conference we had some time ago at Gnadau. I wish you could have seen the gathering of Christians from all parts in that little village—people whose one desire was to serve the Lord their Master. You would have been pleased to see the spirit of prayer which pervaded that Conference. I say again, that we ought to be deeply grateful for the progress that our Lord has permitted us to see. I am very far from saying that it is our doing, or the doing of any man. No, we feel that it is the doing of the Lord Himself. He is preparing His Bride for the great day of His coming. We all know that the work of the Evangelical Alliance will never be entirely completed until the Master Himself comes; still, we consider it our privilege to prepare the way for His coming. We know that so long as the Church is so separated, so long as there are dissensions amongst Christians, His Bride cannot be ready for that great day. Yet we hope and pray that the day will soon come when the Bride will be ready. We heard this morning

that Conferences like these have for their object the preparing of the Bride. Well, let us ask the Lord that He may use this great Conference during the next few days in that way; and that we may be led more and more to walk in the light as He is in the light. Let us pray that all those things which separate Christians to-day may be removed, and that the Lord may grant us His rich blessing.

Live Churches.

The Rev. JOHN HALL, D.D., LL.D.

(*New York City.*)

The noun at the head of this article is put in the plural, for, while there is much in Church life over which to be sad and ashamed, there are, thank God, many zealous, earnest gatherings of God's people in and through whose numbers God the Holy Ghost is working and maintaining true life.

The word "Church" is, moreover, used not in the sense of "denomination," but rather of a local Church, a congregation, such, for example, as was, no doubt, at Philippi and at Ephesus when Paul wrote his letters "to the saints" in those cities.

If we wish to form a judgment concerning an organization that claims our attention, there are certain questions we must needs ask and get answered. Who are these members? Why are they thus organized? What is the object for which they come together? What officers have they? The answers will shape our opinion. So it is with a Church, such as that at Philippi or Ephesus.

Who were its members? Men and women who, whatever their antecedents, had believed in Jesus and confessed Him, so that they and their households came to be called Christians. They were "converted," they were called "faithful," the "saints," "the brethren." They professed to have come out from the world and to have taken Christ for their Leader, Saviour, and Master. For adequate reasons they assembled at least once a week—every seventh day. The Greek word for "assembly" being *ecclesia*, it came to be applied to them, and the word came to mean "the Church"—hence our "ecclesiastical."

Their meeting on that day had apostolic sanction. "The first day of the week" was sacred to them for such assembling of themselves. For what did they assemble? Here again they

had instruction from the apostles. They read the Scriptures, or had them read, and heard them expounded. They sang praises and were led in prayer, and they administered and partook of the sacraments. What officers had the organization? for, plainly, a group of men and women, old and young—the women not encouraged to take the place of speakers—needed officers, just as the simplest organization needs a president, a committee, a secretary, and so forth. Well, we take the inspired account of their officers without any controversy. As many as thirty references will be found in the New Testament to “ministers,” “elders,” or “bishops,” “deacons,” preaching the Word, ruling the Church, caring for the poor. These were their officers. The apostles had, directly or indirectly, organized them, put them in the way of getting needed officers, and given them encouragement to look and arrange for continued organic life. They were to meet together regularly, for the society that has not regular meetings is feeble, and their society was not voluntary, but divinely established. Nor were they to run it according to their ideas of utility or of impressiveness, but according to the known will of Him in Whose name they met, Whom they called Saviour and Lord, and Whose name they carried.

It will seem, to some, needless to go into these familiar details, but it is right to seek a definite idea of a Church, if we are to recognize the signs of life in it. I might get a building, hold regular and crowded meetings, set forth the weightiest truths with good results. But this assembly is not a Church, is not organized, has no officers, no fellowship of saints as such, no sacraments. Why emphasize this? In many places, as over Europe before the Reformation, the Church's machinery was so perverted and so overestimated, its officers were clothed with so much power, and its rites so unduly represented, that some Protestants, in violent and natural reaction against all this error, think too little of the organization, officers, sacraments, and distinct, divinely-ordered life of the Churches of Christ. This, incidentally, becomes a great evil.

Now we pass on a step farther. What was the object to be sought by such a Church? It may be looked at from three sides. (a) It was meant to *deepen and develop spiritual life*. The members, let it not be forgotten, had given “their own selves to the Lord.” They had been dead in sin; they

claimed to be now alive unto God. But that new life, like the natural, needed to be nourished. It required spiritual food and a healthy atmosphere. The individual, alone, without teaching, fellowship in praise and prayer, would get weaker, not stronger. It is so still. With a thousand unspiritual, earthly forces at work on mind, body, and estate, the human soul would, apart from the means of grace, lose its hold of truth, its sympathy with divine things, its fervour, gratitude, and consecration. The *ecclesia*, regular, solemn, tender, according to God's will, and with God's appointed agencies to bear on the soul—this is the ordinary channel of grace the soul required, and the Church is meant, on these lines, to deepen and develop spiritual life.

(b) It is meant, moreover, *to take God's message to the unsaved*. "How shall they hear without a preacher?" The Word of the Lord is to sound forth from the Church. Apostles were to preach the Gospel. The men whom they gave to the Churches were to "preach the Word." They were to pray men, in Christ's stead, to be reconciled to God. And the members of the *ecclesia*, though not in office, not preachers, were to be fellow-workers with the officers, by their unworldliness, purity, holiness, being "living epistles of Christ." So, the Church was meant to be aggressive in its own boundaries.

But (c) thirdly, it was to be *a living, visible witness for God*. This high function is discharged by its public worship, its praise, its prayer, its sacraments, its Sabbath-keeping, and its evangelists, for what are our missionaries but bearers of the glad tidings—the *evangel*—as the messengers of the Churches, sent and sustained by them, to the Christless in heathen and other lands? Now, kind hearer, imagine yourself a listener to a dialogue like this: "How is the — society doing?" "Oh, not much, I think; in fact, doing nothing." "Why, has it not members enough?" "Oh, yes; it has plenty of names; it is thought the right thing to be in it." "But it keeps up its agencies, doesn't it?" "Oh, yes; it has its office and secretary, and so forth; but, in fact, for the objects for which it was started, it's doing nothing. It might as well be dead."

Now, suppose an assembly of professing Christians, with an edifice, a minister and other officers, and sentiment of a certain sort in its favour, but of which it could be truly said, "It has

no deepening spiritual life ; in fact, you could not distinguish its people from common worldlings ; it is not bringing souls to the Saviour ; it is not magnifying truth, witnessing for God by the tone and character of its services ; nor is it sending its messengers out with the Gospel," would not the sad impression be made on your judgment that it was not alive, but dead ? Suppose, on the other hand, the credible testimony to be that a Church's members are growing in grace and in practical goodness ; that the Lord is adding to it believers, and that from its services people go away saying, "the Lord was there," and that its means sustain labourers for Christ in other places, would not the natural word on your tongue be, Thank God, it is a living Church ?

Let us, however, go into details a little more, for a vague and indefinite impression, though true to the truth of things, is not so practically useful as definite thought. Note these points. The members, by the plan of the Church's Head, are to edify one another, not by formal teaching, but by their tone, their bearing, their sympathy when it is needed, their congratulations when God gives blessings. "Oh, I was so thankful when I heard your son's name read out as uniting with the Church," and a grasp of the hand and a look of Christian love go to the heart of a fellow-worshipper. Suppose they do not ; suppose a stranger has come in, brought a letter, procured a seat, and some trusted friend says, "Well, I hope you are being helped in the Church and at home in the worship," and the answer is with reluctance and hesitation on this wise : "No ; perhaps it's my fault, but as I meet them, somehow, there's little religion. It's all about parties, and receptions, and matinées, and what not ; hardly anything about religion. I'm sorry to have to say it to you, but you ask me, and I must tell the truth." Is there not something lacking in the members ? Are they not hindering the minister, however faithful he may be ? Are they not grieving the Holy Spirit ? Are they not suggesting to infidelity a plea : "Christianity is the established thing here, but, as for influence, it amounts to nothing. They profess it, that's all."

Or, again, take the officers of the Church. Reading the inspired directions to Timothy and to Titus regarding the manner of men to be elders and deacons, you can see what officers are to be and to do. Paul sent from Miletus to the elders of Ephesus to come down and meet him there, as he

could not go to Ephesus, and he says, after the most touching statements of his affection and regard, "Take heed unto yourselves and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the Church of God which He purchased with His own blood." Now suppose the people of the congregation in Ephesus could have said, "Yes, they are overseers, but I do not know what they do. I'm sure none of them ever noticed me. I suppose they go to Presbytery, and they take up the collections, and so on; but I think that is all the people know of them"—suppose this, and say, Are they doing their part to make theirs a live Church?

It is not needful to follow out this line of illustration, yet one is bound to notice all the office-bearers. In many quarters an inchoate socialism is commended to the poor. Men are taught that the rich are selfish, greedy, and heedless of the rights or wants of others. What a power for good there can be worked up when deacons in the Church are known to have put into their hands, by the members, the means needed to help the poor fellow-worshippers, and that with pains, and care, and prayer, their work is done personally and effectively! This is a line on which a live Church must move.

Now we come to the minister. The occupant of a pulpit does not get the benefit, or the pain, of the criticisms on himself, or his brethren. I shall not, therefore, attempt to reproduce what may be said, but it is beyond question that a minister, if he is to do his share in making a live Church, has to lift up Him who is the life, to proclaim the truth of God as such, and as it is in the Word; and he is by all available roads to try to come close to the souls of the people with the messages of the King of kings as to doctrine, and as to duty. Why as to duty? Because it is based on the doctrine, which, therefore, the people should know if they are to do it from the right motive. If members are visiting, giving, attending meetings, and the like, because "the minister would like them to," because all the rest seem to go in for that sort of thing, or from any such sordid motive as the desire to climb socially by the ladder of the Church societies—if they are working for other reasons than love to Christ in His supreme place, and pity for sinners down in the mire of ignorance, vice, or respectable worldliness, then they are not living, and they are not promoting the life of a Church.

Nor must the minister, who would have his people alive

unto God, forget for himself, or let the worshippers forget, the dependence on the Holy Ghost. How the little feeble Church at Jerusalem developed when the day of Pentecost came! He makes the message effectual, but it is the message that He inspired in the Scriptures. He brings to remembrance, but it is the things that Jesus has spoken. Through Him souls are born into the kingdom, but the incorruptible seed of the Word is the instrument. To do his part in making and perpetuating a live Church, a minister must preach the Word, in the house of God, in the houses of the people, in his own tone, temper, and life, and withal in entire dependence on the grace of the Holy Spirit working in and with him. No minister can write this down deliberately without self-reproach and humiliation over his own forgetfulness and failure. I cannot: but it is the truth; and one must not try to bury it.

There are ways of getting up a look of life. Students at college sometimes see the legs of frogs put on the table when some branch of natural science is being illustrated by experiment. The subtle electric force is made to play through the dead muscles and joints, and the frog's legs move as if they had life in them. So eloquence, originality, interesting peculiarities, personal magnetism, may galvanize dead assemblages into the demonstrations that look like life. But nothing but God's Word, sacraments, and prayer, used reverently for the feeding of living souls, and for the quickening of the dead, for honouring Christ and for extending His kingdom, and all these blessed by an acknowledged Divine Comforter, so that He is felt to build the temple and bear the glory—nothing but these will develop a live Church. Give us these, and the life in it will be deep, spiritual, heavenly; and the possessors of it will in glory and beauty live for ever and ever.

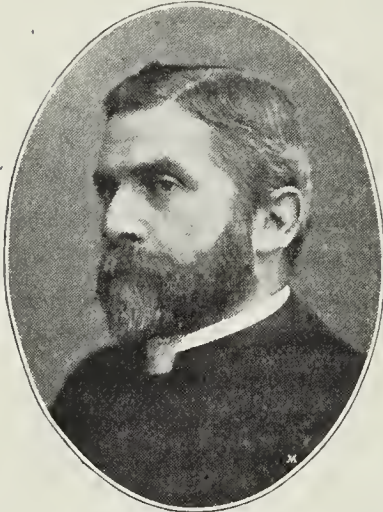
Prayer was then offered by M. le Pasteur APPIA in French, and by Herr VISCHER SARASIN in German.

The Rev. JOHN SMITH, M.A., D.D.
(*Edinburgh.*)

I must begin by carrying to this meeting of the Evangelical Alliance the Christian greetings of one of its founders—my honoured colleague, the Rev. Dr. Andrew Thomson, of Edinburgh. He is in the 59th year of his ministry, and the

82nd year of his age, otherwise he would most gladly have been present to-night.

In considering the particular subject that I have been led, I believe, to touch, I am in strict sequence with Dr. John Hall.



REV. JOHN SMITH, M.A., D.D.

He has spoken to us of the Church in relation to its own specific duties. I wish to speak, under a deep sense of solemnity, of the Church divinely one as a world influence.

The Church Divinely One as a World Influence.—Gathered from many lands, bearing many party names, holding numerous minor diversities of creed, we gather to-day to realize our oneness in Christ. Already the broad foundations of that union have been laid bare. United to a common Saviour, indwelt by a common Spirit, we have

recognised a kindred which, for closeness, community of experience and feeling, and identity of interest and aim, leaves all human kindred far behind.

I shall not revert to these already discussed themes. There is an aspect of our subject of profound practical import, and with a bearing on the peculiar circumstances of our gathering. If the Church be the divine unity we declare it to be, if God be present not only in individual souls, through the grace of Christ and by the power of the Spirit, but if He be present in the Church as a great unifying directing Spirit, that presence must be signalized by certain influences and effects, giving the society thus originated a unique place in the life of humanity.

Let us look at the Church divinely one in this light. It is a unity of the Spirit. The existence of the Church is a witness to the fact not only that God is, but that He has spoken to men, and that He has bound men in living relation to Himself, in virtue of which they are united into a fellowship or society. Most impressive at times is the witness of the individual soul; but for a permanent durable witness to the unseen, nothing is so unanswerable as a society. A great mass of steel filings, clinging to an iron bar, witnesses at once to the presence of magnetism; and so millions of men, clinging to a common faith and living a common life, despite endless diversity and

the changes of succeeding generations, witness to an unseen force, mighty to resist disintegration, and continuously to inspire. There have been days in history when, living in the power of this unseen force, the Church has made the unseen more real than the seen, so that pagan conceptions vanished, and the thoughts issuing from divine revelation undergirt all spheres of life. Yea, wherever the Church is a living Church, she is the central force of the nation's life, inspiring personal, family, and social ideals, creating new bonds of sympathy and help, setting up for private and public conduct more finely-drawn and completer standards of right. For the life of mankind then, in the present, not to speak of the further and special ends of the kingdom, nothing is of greater moment than that the Church of God, through her whole extent, should recognise her unity in the living Spirit, and in her Divine Head.

It might be worth while to individualize the factors that enter through the one Church into the world's life; and first notice that what thus enters is not mere theory, opinion, belief, but divine revelation, actually worked out into life and human relations in a divinely originated and maintained society. "There is one body." What religion amounts to is written out in millions of characters, animated in larger or lesser measure by love to a common Lord, submission to a common will. And so society is touched at every point by this freshening flood. Through living men, the devotion of living hearts, the conception of sanctified intellects, tides of Christian force are passing into every sphere of the world's life. The one incommensurate force of time is the force of consecrated character. What calculus could compute the contribution of a Luther, or a Wesley, or even of a General Gordon, to the higher life of man? And what impresses is not merely the variety of individual character, but the community and relationships of the Christian life. Divine Fatherhood, realized within the Church, has created the modern sense of human brotherhood. In the liberty and fellowship of the sons of God, we have risen to far higher ideas of relative right, and of the true principles of societies and governments. Carrying out the Christian tasks of nurture of the young, organized Church life, and common service of man, we have risen to the most advanced doctrines of education, of social and political equity, and of international responsibility.

Beholding this leaven working in all the higher life of the world, mankind cannot assent to the allegation, that self-interest and man-devised visions of utilitarian good, are the only principles of human progress. In the very stuff of human society, men find higher influences pointing unmistakably to the unseen and divine. In the one body they see "one Spirit."

The moment this truth forces itself on thoughtful minds, the material good and mere social rearrangements, in which men have been seeking human happiness, cease to charm. They begin to realize that they have been made by God, and can find no rest till they find it in Him. The hope of the Gospel, of finding God, and of having God coming down into fellowship with them, becomes the hope of man. When this fully dawns, and the courses of thought are moving towards it, a new day of God's power will have come. Because we have seen for more than a century the nations of Europe fastening, with ever-augmenting greed, on material good, we think this must always continue. But God can shatter material idols, as He shatters all other idols. He can bring all men to see what, in the manifest insufficiency of agnosticism, is dawning on an increasing number, that the most clamorous needs of man are of the soul. Then multitudes, multitudes, will be in the Valley of Decision.

And with this dawn of spiritual need, this resurgence of the thirst for God, will come a resurrection of conscience. Men will awake to nobler cares. They will ask, How can I be just with God? as they never asked, How can I be rich and increased in goods? When men awake from base dreams to realize that the one good of their soul is in God, what God would have them do becomes an object of conscious concern. Conscience awakes—the eternal right agitates human souls. There can be no peace till they come into a relation of right to the living God. And when they come into this relation, the right, through the illuminating power of the Spirit, becomes the law of their lives. Right, begirt with awful divine sanctions, enters into every sphere and relation of human existence, and life becomes again serious, sustained by lofty purpose, heroic, instinct with sacrifice. Humanity will have found—its greatest need—a Lord, once more.

Opinions give place to faith, striking through into a divine promise, but upheld by the redeemed vision of all things in God, and the realities of a redeemed experience. In other

words, life will no longer be based on uncertain foundations of changing human speculation, but on the rock foundations of divine truth. And instead of the eccentricities of self-will, the riot and extravagance of individual speculation and doubt, you have a generation committed in baptism to one confession, one service, one hope. To put the whole in a sentence, when the Church, one in her divine Lord, and in the fulness of the divine Spirit, puts forth her full power, God will come again into the lives of men. We shall stand and toil beneath the cope of the Infinite, stimulating to adoration and praise. And the God Who is above all will stir to adoring wonder, through surrendered wills accomplishing His ends, and in them building up His image.

As we think of these necessary outcomes of a Church living and working in the power of the Spirit, our first thought is of profound humility and contrition. Have we made God living and mighty to this generation? Have we secured that the Christian sense of right be the supreme standard of the world's public judgments? Why this recrudescence of pagan ideals, the reversion to pagan looseness and licence? On the Church of God there never lay a profounder responsibility than lies at this present hour, to surrender herself into God's hands, that God may prove in and through her all His power.

Conscious that we have not realized what the Church of God in its divine idea is fitted to be, that it is not the mighty witnessing force which long ere now it might have become, we ask how we have failed. And first among our self-accusing judgments comes the consciousness of disunion. But we may well carry that too far, as we may attach far too much importance to mere historic continuity and outward formal union. In that great passage in Ephesians iv., which in the thoughts previously enunciated I have paraphrased, we find, after the sublime description of the unity of the kingdom, the recognition of the principle of individuality. "Unto everyone is given grace"—this kingdom must be realized, through men marked by different natural characters, in different measures, under the power of the Christian spirit, and therefore working on all sorts of planes, with all varieties of gifts. In the very nature of things, then, there would arise divergence of view, individuality of aspect. One would push one phase of truth into importance, another another. Very finite creatures are grasping a divine fact, and, of course, they can only see it in

parts. The pity is that men took parts for the whole, sought ascendancy for their particular views, imposed them by force on others, and were involved in controversies which carried them past the simple truth of things, into extreme positions and polemic attitudes. The folly and harm of this it would be difficult to compute. But this was only an excess of a tendency which was necessary, and of divine appointment. Human beings must individualize to know. We realize the single glory of the Creator because it has been broken down to us in the millionfold splendour of creation. And we have a richer consciousness of the glory and manysidedness and millionfold resources and activity of the Church of Christ, one in her Divine Head, through the variety of organization, methods, types of character, and even forms of thought within the Church.

Deeply considered, all these diversities of organization and party name are in no sense destructive of the divine unity of the Church, if we keep in view this fact, that the principle of this unity is life, and that Christ is leading us along our various roads to a practical goal, the perfecting of the saints, the building up of the body of Christ. The very variety of standpoint, when that is kept in view, enriches practical thought and life. And in the government of His Church we can see our Lord moving as if on that assumption. For after the generations of theological definition had passed—and let us remember the heritage we have through them in confessions, and catechisms, and works of practical and scientific theology, which the world will not let die—we find our Lord summoning our fathers to works of evangelization, and philanthropy, and foreign mission enterprise. In the stress of new responsibility, they fell back from words to the great divine facts which they enshrined. Christians of different names began to see that really they were standing on common ground, with multitudes from whom they were separated by party names. And so across barriers hands have been joining hands in Christian co-operation. And such institutions as the Evangelical Alliance have focussed this sentiment. Nor is the lesson fully learned. *We all feel* that we are in the hands of the risen Christ, being gathered round the great facts of redemption, realizing our oneness in a divine indwelling Spirit, and under a divine head.

What is our duty, then? Let us follow the leading of Christ,

as He is manifestly guiding us all, to seek a richer realization of the fulness that is in Him. What we want for the exigencies of the present hour is a fuller baptism of the Holy Ghost, an unction from the Holy One, that we may enter lovingly into the divine mind, and understand what Israel ought to do. Never did graver practical problems lie before England than at the present hour, and they are to be solved by the power of a living Christ working in a consecrated Church. In that service we shall be drawn closer still; and when that lesson shall have been learned, He will have another for His people, bringing them into fuller approximation to the perfect unity which is to be.

Meantime, let me point out certain dangers, against which we ought to be on our guard. The first is indifference to the wider horizons of our time. The age of sectarian warfare is past; but we are all staggering under denominational burdens, which confine the vision, and limit the interest. The practical emergencies of our time demand a growing sense of unity, that we should live and act as one. But there is a second danger, arising out of this increasing sense of the futility of party warfare, and the supreme need of a united front. Men are taking short cuts to union by spurious eireniceons. We are being bidden to fall back from our distinctive positions to the common ground of a simple, undogmatic, ethical creed. We are asked to agree to a social programme, dropping the positive doctrines of the faith. Such appeals are vain. The redeemed consciousness has grown up to a realization of these dogmas as truths of experience. Forgiveness, and righteousness, and sonship, and life in the Spirit, and consequent sovereign choice by God, are central realities, authenticating for us the great system of grace. We cannot renounce these, even although, in the form we hold them, we may at some points stand separate from others. We shall vie with them in living the one life, engaging in common service. And along this road we shall come in God's good time to see eye to eye.

But there is danger from a different quarter, more real and pressing than either of these. We have seen the consistency of the unity of the Church, with large measures of diversity in outward form. The unity is a unity of spirit, of surrender to a common Saviour, of life in the Holy Ghost, and through the diversity of operation the central oneness is realized. It is far easier for the mass of men, however, to grasp the idea of out-

ward uniformity than to pierce to this inner oneness. And so we have perpetual attempts to degrade and materialize the idea of the kingdom of Christ. The apostle here uses a most significant word. He speaks of the "sleight of men." That word sleight means dice-playing—playing with *loaded* dice. And so we have men coming to us with a wonderful air of breadth and Catholicity,—yea, with a fascinating assumption as if the name Christian belonged only to them. They will give us the true idea of this Church of Christ. We soon find, however, that they are playing with loaded dice. They are the hirelings of an unscriptural system. They are deceiving us in the interests of an organization, carrying us away from New Testament ground. We find that the immediate union of the believer with his Head is interfered with, that life with Him in the power of His spirit, if not denied, is arbitrarily limited and interrupted. Grace is confined to priestly channels in a recognised succession, is mediated through priestly acts such as the sacraments, and thus reached by us indirectly, as members of the Church. Again, immersed in a round of churchly duties and observances, all supposed to have virtue for salvation, we are being drawn away, so as to lose all realization of free grace, all direct contact with Christ. Paul has one name for all this, bold and true—a deliberate plan or method of error. Let us not fear to hold the same view. In the light of New Testament truth none other is admissible.

What we need, as Protestants, is the courage of our convictions. This doctrine of the Church which has been preached here to-day is undeniably the doctrine of the New Testament. Behind it there is the power of the Triune God. Let us not quail, as some are quailing, before the Rabshakeh-like pretensions of Rome. Nor let us reveal the existence of tremor, so far as to deny the relative worth of benefits which she—though not exclusively—enjoys. I rejoice in historic continuity, in being connected with generations of witnesses and confessors who have gone before. In Glasgow, last week, in the great Presbyterian Council, we were glorying in our essential oneness, and our descent from Calvin and Knox. But beyond that, there are no Churches in the world that study the great monuments of the entire Christian past more earnestly than the Evangelical Protestant Churches study them. Here Protestantism is catholic, and Rome, in comparison, sectarian. But what enables us thus livingly to realize our oneness in the

central verities of the faith, with Justin Martyr and Athanasius, with Augustine and Anselm, and to serve ourselves as their successors in the Gospel, is the consciousness of a continuity which reduces all others to nothing, the continuous presence of Christ, the continuous indwelling of the Holy Ghost. We hold the Head, and stand in living fellowship with all the members in Him.

The Rev. F. B. MEYER, B.A.

(London.)

I have been asked to bring this day to a close by some personal word, which I pray God the Holy Spirit to speak through me; for it is not enough for you to admit generally that the Church of the Lord Jesus Christ is one, but you must know, in your deepest souls, that you are one in it. It is that you may have the comfort and the blessing of that thought, that you may carry it with you to those who are bedridden, or who have to spend their lives in lonely places as missionaries and witnesses, that I want just to say a few words. We must remember that there are three great unities when we speak of the Church of Christ—the unity of its inception in the mind of God, the unity of its identification with the living Christ, and the unity of its law of service to mankind. On the last point the Rev. John Smith has brilliantly spoken, and I need say comparatively little.



REV. F. B. MEYER, B.A.

I. We have first to consider the Church in its inception in the mind of the Eternal. You will remember that as our Lord Jesus left the room in which He had spoken His discourse on the many mansions, He seems to have passed under trellis-work, over which a vine was clinging; and looking at that vine shimmering in the moonlight, He said to His disciples, "That vine is a type of Myself." Mark you, He did not say, "I resemble that vine," but "That vine resembles Me. I am the archetype upon which that vine was made. That vine contains, in outward form, a thought of My Father, that lay in

the conception of His Omniscience before any vine sprouted or bore fruit upon the world." I suppose everyone here admits that this universe is setting forth, in various forms, thoughts of the Eternal that were in His mind before anything took shape. There are stars and oceans, and trees and flowers, but the essential conception of each of them was in the mind of God. They are therefore parables, setting forth His conception. Now a vine has three distinct characteristics. I will just touch them as I pass. It is remarkable for *its variety in unity*. It has root and stem, branches and fronds, tendrils and leaves, minute blossom and fruit; yet the vine in all its variety is one exquisite unity. How different from the blades of grass or the ears of corn, each of which is single. You cannot say that they make up a unity. A vine, however, is a unity. A root or stem alone could not be a vine. In order to complete the conception of a vine, there must be the variety. Then *the vine suffers*. No other plant suffers like the vine. You know how, in the early spring, the knife is busy at it, and then, when the summer has come, the branches are ruthlessly torn down, and presently the clusters trodden until the blood-red juice stains the feet and the legs of those who press them. No plant suffers like the vine. Thirdly, the vine has a unique purpose *in making glad the heart of man*—in refreshing through its suffering. It seems to give its blood through suffering. We use it at the Communion Table. Surely there is a very deep thought in the fact that at the Communion Table we use the sacramental juice which has come through the anguish of the much-suffering vine. In these three senses it fills a unique place. Now consider for a moment. When God Almighty, away in the Creation Age, formed the vine, He did it deliberately, to set forth things which had been in His heart for all the ages. There was a conception in the divine mind of a necessary relationship between the Son and every redeemed soul. There was present in the mind of God the perception of the suffering—even the blood through which that Son, and those who are united with Him, in a secondary sense must pass; and there was the knowledge, which God set forth in the juice of the vine, of the sacramental efficacy of that suffering by which all mankind might be enriched, and by which the hearts of men might be refreshed and blessed. All this was in His mind. And when we stand in the eternal council-chamber, and consider that all who believe are necessarily in union with

Christ, to make up the complete conception that filled the mind of the Eternal, we have the unity of the Church in its inception—in its conception by the Creator God, who created all things in Jesus Christ. And when by grace you and I are led to know Christ, and to become one with Him, we take up that position which was ours in Christ before the world was made. Let me ask, Have you, in this personal way, become united with the Vine—with Christ? If so, you should take up your place, and you will find your name inscribed in the Lamb's book of life before the foundation of the world.

II. But I hurry on to another point, which I desire to make very clear, to young converts especially—I mean the union that comes from *our identification with Christ*. At first, when a man is heavily burdened with a sense of sin, he needs to clutch with both hands the substitutionary work of our blessed Lord; and I cannot wonder, young converts, that ever since you saw your burden roll away, from that first look at the dying Saviour, the thought of how He was made sin for you, how He bore your sin in His own body on the tree, has been the all-absorbing conception of your heart. And let me tell you that that conception will always abide with you, for in heaven itself, in the ages that are yet to be, you will know that on the cross He put away sin by the sacrifice of Himself, and redeemed you to God. But you will miss infinitely the power of our Saviour's death, if you do not pass from the doctrine of substitution to incorporate with it the doctrine of identification. Understand, then, that in the purpose of God you are identified with His Son from all eternity; and next remember that the Lord Jesus Christ, the second Adam, represented you in each act of His redeeming work; and remember further, that you will come to a point in your life when the great truth of your identification with Jesus will first break upon your soul. In the purpose of God, in the act of Jesus, and by the revelation of His Spirit, this truth becomes the one energetic truth for sanctification. You realize that you not only died in Christ, and with Him, but that you lay with Him in the grave, and rose with Him on Easter Day. On Easter Sunday you celebrate, not the resurrection of your Saviour only, but your own; and on the Ascension Day you realize that in Him you have passed into glory, that you are standing, and that you dare to appropriate the position, in the very holy of holies. So, as Lady Powerscourt said,

“We live in the presence of God in heaven. We come down to earth to do our day’s work, and then we go back to heaven to rest.” I would that you saw this. I would that you saw the cross blocking your way back to the world, as Israel saw the Jordan rolling between it and the wilderness, and that you would take your stand to-day in the heavenly places. There are times in our life when we do not feel to be in the heavenly places, but those are the very times when we ought, with a more firm and believing affirmation, to insist upon it that we are there. And when you are there, look around, and claim as your brothers and sisters all those who are identified with your Saviour in His death and glory. Look around, and you will find that you have come to the heavenly Jerusalem, to a great company, to the perfected spirits of the just. Realize, then, that death is behind you, and that in Jesus, in Whom you live, you touch the holy and blessed ones that have passed into glory as you touch all holy souls still lingering on earth. This comes out especially, methinks, in worship. As we grow in the Christian life, we drop out the more selfish supplications in which we used to indulge, and our prayer takes on two shapes—the one of intercession, and the other of worship. These two are linked, because you cannot worship Christ, and glory in Him, without your heart going forth to all those who are one with Him.

Will you look at my vine again? Away there, hidden, is the root; here are the long branches. Do you mark how they have been kept from their own will, and compelled to follow the will of another? See the little bits of cloth and the nails by which those supple branches are bound around the lattice-work all through the greenhouse. And remember that, however far yonder branch-tip is from the root, the life of the root is passing forward, and will pass forward to the furthest point. It breaks out here in leafage and there in fruit, here in flower and there in frond or tendril, but it is the same life. So with ourselves, we may realize that the very life that throbbed in Augustine, in Luther, in General Gordon, and in all the souls of the past, is throbbing, heaving, beating in us to-day. “Christ in us, the hope of glory.” And why is it that your life and mine have fallen so far beneath the ideal of those great saints? Is it not because we have erected barriers against it? I read in this parable that there are some branches that do not bear fruit. Why? Does not the tide of sap

throb at the junction between that branchlet and the trunk? Do you not hear it saying, "Let me in"? And if the little branchlet answers back, "Why?" I hear the sap crying, "Oh, let me in, that I may save you from atrophy, and that through you I may do my work in bearing fruit." But if that tiny branchlet keeps itself closed, we are told it is taken away. What does that mean? Does it mean that the soul which has once been linked to the living Christ can be taken away? Never! never! When once the soul has become truly linked to the Saviour, neither heaven nor hell, devil nor man, can break the union. "You may cut me off," so Savonarola said, "from the Church militant, but from the Church triumphant never!" But there is a sense in which we may be taken away. There is a sense in which that minister may be taken out of the pulpit, that Sunday-school teacher out of her class, that earnest evangelist out of his sphere. I have known several men in my time who have been left stranded upon the river-bank. I have known many men who were cut and shaped, but left in the quarry, and the temple has been built without them. They have been cut off from their sphere of service, and put away from Christ as far as the ministry is concerned.

With all my soul I want to press this home upon you. You know perfectly well that lately your Christian life has been waning. It is long since you have won a single soul to Christ. No one now comes to you weary, thirsting, and exhausted, and takes you as a cluster of precious fruit to quench his thirst. Even the Master Himself comes to you, and finds only acrid fruit, or no fruit at all. Thirsty and weary, He turns from you, and goes to another soul more lately brought into the Kingdom, with fresher and more devoted faith. What is the matter? I hear again the tide of my Saviour's life. I hear it beating and throbbing to-day in this audience. The other day as I passed over Westminster Bridge, about three o'clock in the morning, I was surprised to hear the lapping of water. I had never heard it before amidst the rush and rumble of London. The tide was coming up, and the water was washing against the steps and landing-stages. So here to-night, thank God, the life of Jesus Christ, the exalted Saviour, that flowed in Luther, Savonarola, and the saints of the great past, comes up into your heart and mine and says, "Give me an opportunity. Remove what hinders me. Put

away the impediments which have met me, and let me through you bear fruit."

Oh, men and women, it is not so difficult after all to be Christ-like, if you will abide in Jesus, and let Jesus abide in you. Get away home, and kneel down in your quiet room to-night. Let the gas burn late. Tell Christ that you have been trying to be this or that in vain. You have tried to testify for Christ, but the words have frozen upon your lips. You have tried to preach for Christ, but you have been deficient in moral force and spiritual power. But just to-night kneel down before Him and say, "Christ, I am in Thee. I have borne little enough fruit, but I open my whole nature to Thee. I am not going to talk about what to do, or how to do it; I am just going to abide in Thee. Now let Thy one life come and work through my soul. Think through me, live through me, speak by me, energise me, that it may no longer be I, but Christ that liveth in me." You must die to self-life. You must daily submit to the knife of God the Husbandman. You must be prepared for the discipline which is going to cut off the tendrils of many a green shoot. But never mind, thy Father is the Husbandman. The knife is in the Father's hand, and if He shall cut those tender shoots, He only does it because He must. As you perish and decrease, Jesus will increase; and as you die with Him, He will live in you; and hour by hour you will know what the life of Jesus can be—unexhausted, though it has traversed eighteen hundred years. And the man who lives, loves. Nothing so checks Christian life as uncharitable criticism, looking upon the faults of others. Shall we alter all this to-night, and promise Christ that we will look at the good things of others and not at the bad? Let us put away unkindness, and suspicion, and everything that is inimical to the Christ-life. Let the life of Jesus have free ingress and free egress, and let us ask the blessed Spirit, who brings the life of Christ to us, to baptize us now.

The speaker concluded by offering a few words of earnest prayer.

The meeting closed by singing the Doxology.

*The true unity of the Church, which
is the Body of Christ—*

IN GROWTH AND DEVELOPMENT.

ADDRESSES BY

LORD RADSTOCK. M. LE PASTEUR TH. MONOD.
REV. PRINCIPAL DOUGLAS, D.D. REV. J. HUDSON TAYLOR.

Wednesday Morning, July 1st, 1896.



LORD RADSTOCK presided.

The CHAIRMAN.

I deeply regret that our beloved brother, Lord Polwarth, is suffering from his throat, and is therefore unable to be with us this morning. Shall we begin with definite and silent prayer, committing ourselves and this meeting to the Lord Himself, the great Head of the Church? We want Him, and Him only, as our President this morning. May He not merely lead our thoughts, but be a power in our lives, individually and collectively. Let us wait upon the Lord!

The meeting then engaged in silent prayer for some few moments.

The CHAIRMAN (continuing): I have been asked, by the brethren who are mainly responsible for this gathering, just to take this place—not because there are not many others who are riper, and with greater experience and grace than myself, but because I have had the great privilege of meeting many of our dear brothers on the Continent, and I am, in some measure, acquainted with their work. The unity of the Church of Christ is now a recognised fact, thank God, and

that throughout a large portion of Christendom! I do feel, myself, that it is most helpful that we should meet here, in the name of the Lord Jesus Christ, and that our sympathies and our prayers should not be limited in any sense to ourselves; but that, rather, we should seek that



LORD RADSTOCK.

which is dear to the Lord's heart "till we all come in the unity of the faith" and the knowledge of the Son of God, unto "the perfect Man." I trust that as to this Conference, where we are experiencing such great joy in receiving so many of our dear brethren from the Continent who are in circumstances of trial and difficulty, and, therefore, have especially a claim upon our sympathy and our love.

We have met as those who belong to Him. He wants us to take that place. As it is said in the Epistle to the Ephesians—alas! that we should forget it so soon—"Ye are made nigh by the blood of Christ." It is not only nearness which is the result of our attitude, but it is also a nearness, thank God! dependent upon the purposes of God from eternity, as well as a nearness made by the blood of Jesus and the Holy Ghost. But our appreciation of that nearness will be in proportion as we take our right place before Him in the name of the Lord Jesus Christ. The occupation with self, that terrible trouble to so many of us, will be all lost, simply because we are occupied with Him. The bride is only looking to the Bridegroom and seeing everything in relation to Him. Beloved brothers, that is our place this morning; and therefore very cordially do we welcome you from the Continent, knowing what difficulties you have to contend against. We realize this, and we bid you, in the deepest sense of the term, "God speed!" We receive you in the name of the Lord, not only as brethren, but—more wonderful still—as those who are part of the one body in Christ Jesus, and we look here, at this Conference, not merely for a blessing which shall make us happy, but we want something which shall be worthy of Christ. We would remember the words of the apostle, "Walk worthy of the vocation wherewith ye are called." We have been

called to salvation ; but we have also been called to something greater than that. We have been called “to His kingdom and glory.”

If at any time there was a need for the Church of Christ to be endowed with fresh power, it is now. The difficulties within, and the difficulties without, seem loudly to call us to a deeper experience of union with Him ; but, as of old, we can say with the servant speaking by the Holy Ghost, “In the name of the Lord we set up our banner.” We do not come here on the mere chance of getting a message. There is no uncertainty about it. We do not come here to ask for something that He may give, and, *perhaps*, something that He may not give, but we come here to take “covenant ground”—a covenant made with blood—and it is “by the blood of the everlasting covenant” that we look to Him “to make us perfect in every good work.” “Working in us that which is well pleasing in His sight.” Now that word “perfect” in the original means “jointed-in.” The body is there, but its members are often dislocated ; the members exist, but are not able to manifest the Head, because there has been some failure of the “jointing-in.” But “the God of peace who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant,” to joint us in by the mighty power that took the body of Jesus and enthroned it there in glory “far above all principalities, powers, and dominions, and every name that is named, not only in this world, but”—remember this—“in that which is to come, and gave Him Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.” Not merely do we need Him, but, in a very real sense, He needs *us*. He is not complete without us, for He came in order that He might unite us to Himself, and that He might present us as a Church, “without spot, or blemish, or wrinkle, or any such thing.” In His heart there was love. He loved the Church, and therefore gave Himself, not merely *for it*, but, more wonderful still, gave Himself *to it*, that He might present it to Himself as a glorious Church, without spot, wrinkle, or any such thing. Now there is no false, sterile, man-made uniformity when this banner is lifted up ; we ought to show that there is a oneness in Christ Jesus, something greater than union, or a man-made organization—something for all eternity—the oneness of God, even the unity of the Spirit, which we are called on to keep. And as we are here before

God to-day, let us begin afresh with Jesus; He is the Alpha as well as the Omega; let us each definitely get our consciences cleansed at the opening of this meeting. There can be no speaking or singing in the Holy Ghost until we have done this. Let there be nothing which shall mar the communion; rather let us gaze on "the blood which cleanseth from all sin, seeing that by one offering He hath perfected for ever them that are sanctified."

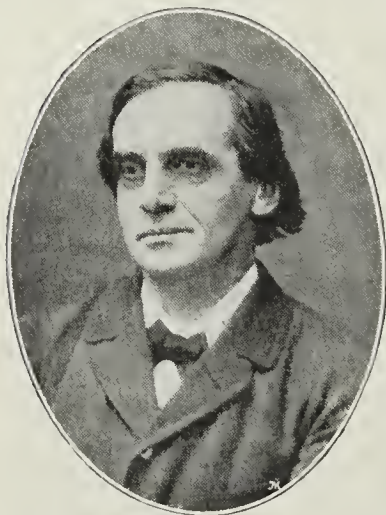
M. le Pasteur APPIA (Paris) then led the meeting in prayer, asking that Christ would be with the whole body of His Church.

The CHAIRMAN: I regret to say that the Dean of Connor is prevented being with us. Professor Charteris is ill, and is unable to come. We shall hear Pasteur Monod, and then Principal Douglas and, we trust, the Rev. Hudson Taylor. So the Lord has well provided for us to-day.

M. le Pasteur TH. MONOD.

(Paris.)

Of this subject I will only take *one* word, the word "growth": the unity of the Church in growth. I understand the general division of our subject to be this: that the Churches are agreed in mind, and united in heart: first, as to the starting-point of this spiritual life—that was our subject yesterday; secondly, as to its progress—that is our subject to-day; and, finally, as to its goal in glory—that will be our subject to-morrow.



M. LE PASTEUR TH. MONOD.

The Church of Christ is united as to this—that when we have found the new birth, we must go on to the new life, until we reach the new earth and the new heaven. The new life is a growing life. We know this—of course we know it; and I confess that every time I think of such meetings as these

—and especially of this morning's meeting, seeing I have to take some share in it—I have asked myself, What is the

use of gathering together so many Christians, to tell them things that, almost without exception, every one of them could tell you just as well as you could tell them; Christians who have attended not only special conferences and conventions, but the worship of their own Church from Lord's day to Lord's day, and in the week (not to mention family worship and their own private worship), and who know perfectly well what you ought to say? Well, I made the remark to a friend, and asked, "What should be one's message to them?" and the reply was, "Tell them to do what they know."

Well, let us do what we know. We know we should go on constantly growing. A healthy child is a growing child, a healthy plant is a growing plant, and so on. We know this by heart. So a healthy soul is a growing soul. Is your soul growing? If not, it is not in a healthy condition. In what should we grow? I would sum it all up in one word from the Epistle of Paul to the Colossians, chap. i. 10, "Increasing in the knowledge of God": increasing in the knowledge of God—the personal knowledge of that Person who is God. How much do we know of God? Just as we walk by the shore of the ocean, and say, "This is the ocean," although we but gaze upon a few drops of it as far as our eyes can see; thus we speak about God, and say, "This is God." And yet God has given Himself to us to be known. Therefore let us not be discouraged. Even in the Old Testament we read, "Acquaint now thyself with Him, and be at peace." Know not only Him, what He does, and what He gives, but what He is. Remember that He has created us in His own image: no man can tell how near God has made us to Himself. Man has said in his folly, in his blasphemous pride, "There is no God; I sit on the throne": God has said, "He that overcometh, I will make him to sit with Me on *My* throne." Is not that enough for us? We shall "judge angels," whatever that may mean; we shall judge nations. There are great things—wonderful things, amazing things—in store for us. Why should we not begin now to rise to a knowledge of God, as far as God is willing to communicate Himself to us? And can we see any limit to that?

God is far more desirous of being known of us than we are of knowing Him. God says to us—to every one of us who accepts Him as our Saviour—"My son, My daughter, thou art ever with Me, and all that I have is thine." But is not the first thing to know the Father Himself? Should not we

increase in the knowledge of God? And how can we increase in the knowledge of God, but by keeping in fellowship with Him? And how shall we keep in fellowship with Him? Ask the Lord Jesus Christ, and He will tell you. He says, "The Father hath not left Me alone, for I do always the things that are pleasing to Him." Be one with Him *in purpose*. Let the intention of your life—of your life every day, and all the day long—of your business life, of your family life, of *all* your life—let your one purpose be that God shall have His way with you, shall do His will through you, whatever it may be. To one He may entrust some weighty charge, it may be, and we should not envy that one, but he should accept the charge as an obedient child. God may confine another to what may seem a very small sphere, but in that sphere, if His will be done, He is quite as pleased with the one servant as with the other. You remember what we read in the Life of Lord Shaftesbury: how he attributes his coming to a living and saving knowledge of God to the influence of a Christian nurse. She little knew what she was doing. The question is not whether you are here or there, whether you are doing this or that, but whether you are doing the very thing—the one thing God would have you to be doing at this time.

Of course with that unity of purpose with God will follow the habit of prayerfulness: not only of the saying of prayers, although it be good and useful to have a set time for prayer, but the habit of turning your thoughts into prayer. We read, for instance, in the 23rd Psalm, first, "The Lord is my shepherd," and by-and-by we read, "Thou art with me, Thy rod and Thy staff they comfort me; Thou preparest a table before me." You begin by thinking of Him, then you go on to speak *to* Him. Turn your thoughts into prayers, turn your purposes and plans into prayers. Do not lose time choosing for yourself, and then ask God to give you light. Go to Him first, and ask Him to choose for you. He will make use of your own judgment, may show you various ways, and let you see why you should not take this path or that other path; but finally He will walk before you in the right path, for "when He leadeth forth His sheep He goeth before them," and thus by being led of God, by constantly speaking to God, by listening to Him, and humbly following Him, we shall increase in the knowledge of God.

We shall likewise increase in the knowledge of the things

of God. My brethren, I think that we very much need, as Christians, as those that are called Evangelical Christians, we need, I say, to bestir ourselves to know the things of God, and the things that belong to the kingdom of God, far better than we know them. Many are satisfied with a sense of their own salvation, and are content with what? With that which is surely a great blessing, but still what I may call merely negative holiness: abstaining from this, and abstaining from that; and they are not ready to be filled with life, filled with power, filled with love; to increase in life, to increase in power, to increase in love from day to day. Now in the age in which we are living there is plenty of progress in all kinds of knowledge, and there is also plenty of progress in the knowledge of the things that belong (*externally*, if you please) to the kingdom of God, and that should be very helpful to us. There are those whom God has specially called to the function of leading His people in the path of knowledge. I saw in the paper yesterday that you have been celebrating the memory of John Robinson, who was a great man of God, a great Puritan, and a humble Christian, and I remember reading, near Plymouth, an inscription to his memory. It contained words after this fashion—I cannot recall the exact text—“There is yet more light to break forth from God’s Holy Word.” Let the Bible be prayerfully studied, for there is more light to break forth from it.

We love to repeat that we are not bound by the traditions of men, and refuse to tie our faith to the Fathers of the Church, ancient and venerable though they be. But has it ever struck you that there are few people in the world who are more obstinately attached to *their* traditions and to the teachings of *their* fathers, and who are more immediately and hotly opposed to anyone who speaks a word contrary to what they are accustomed to hear, than we Evangelical Christians? Therefore we had better become a little wiser after our Jubilee, and we had better, as we strengthen our stakes, lengthen our cords, be ready for any light that God may be disposed to give us out of His Word, or any light that He may be pleased to show us about the living Word, which is Christ, and His written Word in Holy Scripture. We should not be willing to accept anything on a living man’s word or a dead man’s word; we should be ready to test all things by the Word of God; but we should be willing to be taught, and we should be

willing to leave every man free to do the work God has given him to do.

This epistle tells us that some are teachers and some are not. There are in our days a great many objections to Christian doctrine, and also a great many objections to mere statements of doctrine such as we have been accustomed to; but it is not the business of every one of us to speak and to contradict unless he understands the question. All that I am pleading for now is the division of labour. I am quite as much against "science falsely so called" as any one of you may be; but I am not in favour of ignorance truly so called, and I do not believe it belongs to every man, or even woman, to give us *ex cathedra* statements, and to excommunicate their brethren who do not think exactly as they do.

If there is to be growth in knowledge, we have to be attentive to this. I will tell you what the danger is. It is not that we shall be called "narrow"; but it is that we might deserve to be thus called, and prove a stumbling-block to our young men who are growing not merely in the knowledge of the day, but in the ways of thinking of the day. These ways are not the same as they were fifty years ago. Certainly not. Questions do not present themselves under the same aspect. That those young men should be tied down simply to repeat things in exactly the same words as they were accustomed to do when little children, would result, I am afraid, in their alienation, if we give them reason to believe that we are unwilling to reconsider anything, to adapt anything, to show anything in a wider, clearer, and therefore truer light.

Not only must we grow in knowledge, but we must grow in power. We often say "we are a feeble folk"; but we are not to remain a feeble folk. We should be as an army with banners. There is some progress being made, I have no doubt, chiefly spiritual progress. We make less allowance than we used to do for our own shortcomings. Why should we make allowance? We should confess them and forsake them. Then we may look for new means of carrying the Gospel to others, if old means prove insufficient. Christ said, "I will make you fishers of men"; and some go no further than to stick bills against the trees, giving notice to all fishes whom it may concern that, if they will but come to such a place at such a time, they will find us ready to catch them.

We ought to be up and doing, to be ingenious, and ready for new methods, without altogether giving up the old ones, which are good as far as they go, but do not go far enough.

Let us be full of power, and finally, let us be full of love. That is the main point, that is the great thing: God is love. I question whether anything can be more grievous to God than our doubting His love, than the very feeble, the very poor conception we have of His love. Do you remember a passage in Isaiah that is often quoted as though it related to the providence of God and its mysteries, whereas it relates to His goodness? "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord; for as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." It is of His mercy that God is there speaking. If there is anything in this world, anything in the heart of man or woman, that is called love, it is because God is love, and as we grow into love we grow into God; and this reminds me of the last thing I wanted to say. We have not only to grow towards God, but we have to grow *into* God, further and further into intimacy with Him, and therefore into likeness with Him, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Rev. EVAN HOPKINS led the meeting in prayer, with special reference to the matters mentioned.

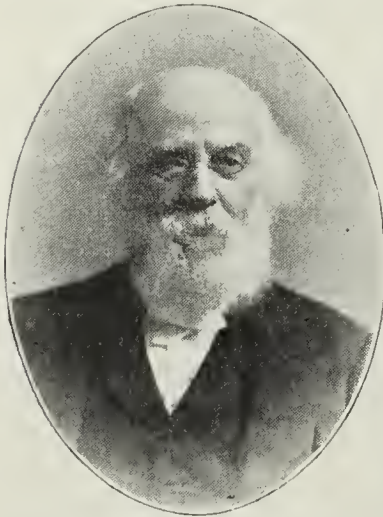
The CHAIRMAN: I think there is one subject we all want to present to the Lord in prayer. We want to pray for our beloved brethren who have come among us. Their circumstances are varied, their difficulties are very great; but I just mention one or two countries which we may present before the Lord in prayer. Beginning in the north of Europe with Russia—there are many tried ones in that part of the world. Oh, that our hearts may go out to many of the Lord's saints who are suffering in that country. Then there is Sweden and Norway, where God has wrought in mighty power in times past. In Denmark, too, we know not a few who love the Lord, and some of them are with us to-day. There is Germany,

with all its manifold difficulties. Belgium and Holland, they have their special needs, and where Jesus is working mightily. Then there is France, which many of us know so well. Let us pray for France, also for Spain, and Portugal, and Italy, where many are in a deeply interesting condition, in a softened state, and ready to hear about Jesus. Also there is Austria and Turkey—Turkey with those deeply suffering ones. Our hearts ought to go out to those relatives of the murdered ones. Let us remember the saints of the Lord in Africa, with their manifold difficulties and trials. Let us thank God for what He is doing there, and all through China, India, Japan, and Asia at large. How glorious it is to think of the work of God there. And then there is the great continent of America. Let us specially pray for our brethren in the United States and Canada, that they may be strengthened more and more to witness throughout the world. Shall we just spend a moment or two in praying for all these before the Lord?

For a few moments there was silent prayer, after which a hymn was sung.

The Rev. Principal DOUGLAS, D.D.

We are all sorry at losing two of our speakers this morning, my fellow-countryman, Professor Charteris, and the Dean of Connor, along with whom I had the pleasure of speaking at the Evangelical Alliance Conference in Belfast. I am glad that I have not been asked to fill their vacant places, and that we shall have further time for prayer and praise, for I have not a long discourse to give you. I was asked to say a few words only when they had done. We are speaking of the growth and development of the Church, which is Christ's body. I shall not go into development particularly, because that word is used so much just now, and in such various senses, that I should require to ask what it means. It will suffice at present if we speak of something connected with this growth. Growth is the law of Christ's



REV. PRINCIPAL DOUGLAS, D.D.

kingdom. You have it exemplified so often in our Lord's parables relating to the vegetable world. There is "the seed" of which He speaks so many times, and we have it not only in the vegetable world, but in the world of intelligence and moral life, when the growth of the body is spoken of, as also the growth of the body and soul and spirit—the Church, which is the Body of Christ. Let us remember with all reverence how it is said of our Lord that "He grew in wisdom and in stature, and in favour with God and man." And if we are members of the Church, which is His Body, we must seek also with all reverence and all earnestness to grow up into Christ. Growth, I say, is the law of the kingdom of Christ. Where there is no growth there is a standing still, there is decay, there is mortification, there is corruption, there is death. These are words that ought to have no place in the Church of God. There are some parts of our lives which are periods of growth. Young people, some of whom I see here, are at what we call a growing age. Let me say the Church of Christ is always young. It is nearly 1900 years since He was on earth, but the Church is as young to-day as it was at that time; young with that immortal youth which our Blessed Saviour has bestowed on it, and the Church is called upon continually to grow. I do not say that the growth will be seen at every moment, that the growth will be equal at all times. Any of you who live in the country are familiar with trees which make no progress in their growth in certain years—their growth seems checked. You all know there are good seasons when there is a large growth of your trees, and bad seasons when they seem stunted and standing still. But the trees are really always growing. The Church of Christ, which never reaches maturity, is to grow habitually, though there may be greater or less growth in particular circumstances. Growing in grace and in the knowledge of our Lord and Saviour Jesus Christ is the unchanging rule. It is so with every individual Christian, for these things which belong to the Church as a whole belong also to the individual, and it is a blessed thing for those of us who are growing old to remember that in Him we have the secret of youth, and we are to go on growing. Psalm xcii. tells us all that. Very often in my country the old metre version—not Scotch, however, as it is often called—is frequently sung; that old ballad version runs thus:—

Those that within the house of God
 Are planted by His grace,
 They shall grow up, and flourish all
 In our God's holy place.

And in old age, when others fade,
 They fruit still forth shall bring ;
 They shall be fat, and full of sap,
 And aye be flourishing ;
 To shew that upright is the Lord, etc.

Read it in the Authorised Version for yourself, for there it is the same blessed truth. We have been reminded about this growth, and sometimes it is not pleasant for us to give up old things. I remember, as a boy, that I had what are called "growing-pains." It is not very easy, this growing, and it is well to be reminded that we are not to be narrow. My principle, if only I can act up to it, is to be as broad as the Bible, and no broader ; and, in connection with this matter, there are two or three things in the Bible which I always remember. In one of the short Epistles we are told "to contend for the faith once," or, as the Revised Version has it, "the faith once for all delivered to the saints." There is another text, in the Epistle to the Philippians : "As many as be perfect be thus minded : and if in anything ye are otherwise minded, even this shall God reveal unto you." There is also a text in the great Old Testament prophet for which I am very thankful, and when in difficulty I apply this, along with these two rules, in all matters : "He that believeth shall not make haste"—not make haste to embrace every novelty, nor make haste to shut the mouths of those who believe they have something from God to say to us.

Growth which applies to the individual also applies to the whole Church. How wonderfully this is seen as you glance at the Church of Christ and its history. It was planted in the country of Palestine—Canaan, where God had His Old Testament Church, then it spread out into the great Roman Empire. Our writers on the Evidences in last century dwelt often upon "the fulness of time," and how that the Roman Empire was, in a wonderful way, adapted for the message of Christ, and its proclamation to all men far beyond the bounds of the Roman Empire, "to barbarian and Scythian, to bond and free," said the apostle Paul. In God's Providence the Roman Empire was cut in two, and in the East especially to the Nestorian Church

was given the opportunity of spreading the Gospel through Asia, in countries which are now absolutely barren so far as the true Gospel is concerned; by others it was spread beyond the Western Empire into Northern Europe. From these islands—from Ireland, which was then truly “the Isle of the Saints,” from Scotland—men and women went into the savage parts of Northern Europe, carrying the Gospel with them. Then, after a long time, there came the discovery of the New World, and the spread of the Gospel, most purely through North America. In these last 100 years of missionary effort how the Church of Christ has awakened up to the spread of that Gospel to the further East, to India, China, and Japan, and the smaller islands of the Southern Ocean, and into the dark continent of Africa, where our maps, 100 years ago, represented a great blank, and we were told it was an uninhabited country where nobody could live!

So much for the growth outwardly, but there must be the growth inwardly in the Church. Take a country like ours, which is called Christian: how often are we ready to sit down content simply with the name. We need constantly to have the power of God. We see multitudes slipping from Christian practice and Christian profession, and we have our home missions, whose work is chiefly with the humbler classes. Yet one of the great problems at this moment should be the mission to the higher classes. Our educated people in many cases are slipping from the faith of the Gospel. We must have a ministry with conversions going on continually, as we were told yesterday that conversions are the beginning of this growth in the body. The Church of Christ must be continually bearing witness to the Saviour, and gathering in a new generation; without this, the talk of Christian profession for a country is a mere absurdity and a disgrace.

Doubtless there is growth in knowledge and grace; and perhaps this was what “development” was meant chiefly to point to in the subject for this morning. “The faith once delivered to the saints” never varied in its essentials, but the mind of man is occupied with many subjects successively. For some centuries the Church of Christ was chiefly occupied in the endeavour to know the nature of God, to which we have had our attention called. This study, no doubt, was too metaphysical at times; nevertheless it was a most blessed study of the Three-One God whom we worship. This study

fell especially to the subtle Greek mind. Then the practical Latin mind took up the whole question of man—man's sin, man's fall, man's work, God's purposes regarding man. Then, after ages of comparatively standing still, the growth was seen again at the Reformation, and now chiefly with the strong Teutonic peoples, on the great truths connected with the bringing of God and man together—the way of reconciliation. I know not—we are too near the thing to see well—whether, as some think, there may be new developments in our own day—I should not wonder to find new aspects of truth in connection with the vast missionary efforts in our time, and the growth of these new nations brought into the Church of Christ. For my part, I am quite prepared to listen to and welcome all that can be truly said on the subject. Only I desire to have these two things kept together in our mind: that we hold fast the substance of what we have, while we seek to go on to perfection. Only thus can we really grow. Only in this way does one grow in the natural life—from youth to middle age, from middle age to old age. What the child does is a preparation for the young man or young woman; and these again are in training for the work of middle and mature life. We, too, shall certainly not grow individually, nor shall the Church grow, by casting away what has been done already, although we may require to modify our point of view, or bring some things in that we have not yet noticed. God grant us this growth; and if we have it we are ready for the consummation in glory—the subject which is to occupy our thoughts to-morrow.

The Rev. J. HUDSON TAYLOR,

Having offered prayer, said:

Very unexpectedly, dear friends, have I been asked to take part in this meeting. I came here hoping, among other speakers, to hear Professor Charteris. Many years ago I had the privilege of hearing him at a United Communion Service in Edinburgh. One thought which he gave us I have often repeated since, and though I cannot give it to you in his own beautiful and appropriate words, I want to pass on to you the thought which has helped me, and many others through me. He told us that there had been one life on earth, a life of steady and uninterrupted development, from the cradle to the cross; but that there had been only one such life; for true Christian life is like the life of Christ lived backwards-way.

I wondered for the moment what he meant. He pointed out, however, that true Christian life commences where the life of Jesus ended—at the cross—and that the development of the Christian life is towards the cradle, until the child of GOD, in the child-like simplicity of faith, rests in the arms of Infinite Love. Is not this the growth and development we long for, in order that we may be among those to whom GOD will reveal the things which are hidden from those who are wise and prudent in their own eyes? We have been reminded this morning that childhood and youth is the time of growth and development. Is it not our privilege to become less and less, less and less, in our



REV. J. HUDSON TAYLOR.

own eyes, receiving more and more of this love and goodness? It does seem to me that this position of lowliness is very precious. Do not children get most of the fondling? Do we not give most of the sweets to the little ones? When the heart is childlike, and God as our Father is realized, do we not find very much sweetness of fellowship with Him? He has sweets for us, too, and rest for those who rest in His arms—blessed, perfect rest.

What, then, is the growth and development at which we are to aim? Surely it is growing up into Christ, our Living Head, in all things; not hindering His life from developing itself. We cannot make ourselves grow, we cannot see ourselves grow; but if we are healthy children, and if we are suitably nourished, we shall grow without any effort of our own. We were reminded last night of the True Vine. How beautiful it is to see the little bud in the spring. How does it grow? What does it do? You may say it does nothing. It simply receives and enjoys, and the life of the Vine is allowed to manifest itself unhindered. "My Father is the husbandman." No 'prentice hand is allowed to care for the welfare of the True Vine. "My Father is the husbandman." The training of each branch is in His hands; He trains each one, gives him his place, gives him his work, and gives him all that is necessary to do the work and to fill the place. "My Father is the husband-

man." The nourishment of the soil, the sun and shade, the watering and pruning, all this is in the hands of the great Husbandman. We have to rejoice and rest in the life, and to allow that life to manifest itself, and it will do so.

There is one important condition, however, of healthy growth and satisfactory development to which, in these closing moments, I wish to draw your attention, reminding you that we must receive, and assimilate, that which the great Husbandman provides so freely. Let us see to it that our souls are properly fed. The first three verses of the first Psalm put the matter very simply. "Blessed is the man that walketh not in the counsel of the ungodly." Notice it is not merely, "who walketh not in ungodly counsel." The man who has the highest legal authority for his adviser would not go into the marketplace to seek there an opinion on points of law. We have the highest counsel here in this Bible, and do not need to go to the ungodly for guidance, either for the things of this world, or in reference to things to come. If we are filled with the Word of God we shall be oftentimes astonished to find how it fits into the things of daily, hourly life, and gives us guidance as we need it.

And, further, as to "the way of sinners," our hearts have been turned into a brighter way. We like the way of the saints, we love them, we delight to be with them. As for "the seat of the scornful," I think we may read it in this day as "the seat of the critic." Men are, nowadays, ready to criticise everything, holy or unholy. Let us be humble and childlike: if we are growing into childlike trust we shall not be critics, but humble learners.

"His delight is in the law of the LORD, and in His law doth he meditate day and night." It is easy to find out what a person delights in. Only let him talk, and you will find it out. If you walk behind a Chinaman, you will hear him talking about money; and in other parts of the world the "almighty dollar" is thought a good deal of. You have not to go across the Atlantic or the Indian Ocean: there is a good deal of this love of money near the Royal Exchange. The blessed man's "delight" is in the law of the LORD. Our purpose must go with God's purpose, as we have been reminded. If our delight is in God's law, if this Word is our delight, we shall have food enough, and we shall find it good food; we shall find in it strong nourishment, as well as milk for babes.

“In His law doth he meditate day and night.” Let us not neglect the feeding of our souls. Many Christian people are weak because they are half-fed, or half-starved, whichever you prefer to call it. Let us be careful to get unmixed milk—the sincere milk of the Word. Let us not be satisfied with the milk we once used to call London milk—very little milk and very much water. Let us see that day by day our hearts are fed by the Word of God, and that it is brought home to us by the Spirit of God. This book may be read with as little profit as other books, unless the Spirit of God make it real to our souls. But if this is carried out, what follows? We shall be like trees “planted by the rivers of water.” There will be no lack of living water in the soul that is fed on the Word and taught by the Spirit of God. He will bring “forth his fruit in his season, and whatsoever he doeth shall prosper.” Is anything beyond that needed down here? “*Whatsoever* he doeth shall prosper.” Do you believe that, beloved hearers? Shall I prosper in my missionary work? Will you prosper, beloved pastors, in the care of your own Churches? Sunday-school teachers, in the care of your own classes? Mothers, in the care of your own homes? Fathers, in your business? “*Whatsoever* he doeth shall prosper”: “the mouth of the Lord hath spoken it.”

I was once asked to see a little child, and the little one was not growing. It was always fretting, getting weaker and thinner, and it was not known what was the matter. The mother was sick, a wet nurse had been procured, and it was supposed that the child was well fed; but it proved that the little one was not being nursed at all, the woman only professed to be a wet nurse. Good nourishment was obtained, and what a change took place. The little one went to sleep instead of crying, and it soon began to improve, because it was properly nourished. But it suffered for a long time, owing to the period in which it had not been properly fed. I have seen many a child of God in the same condition since then. Let us see that we are well fed with God-given nourishment, and trust God that there will be growth and development. It will come. You see to the feeding, and God will see to the growth and development. May God grant to us all to be fed and nourished, to be full of life and blessing, strong for His holy service for Christ's sake. Amen.

Canon CHRISTOPHER closed with prayer.

*The true unity of the Church, which
is the Body of Christ—*

IN GROWTH AND DEVELOPMENT.

ADDRESSES BY

HERR VISCHER-SARASIN. REV. DR. J. A. GERTH VAN WYK.
REV. DR. JOHN HALL. PASTOR JELLINGHAUS.
PASTOR ARNSTROM. DR. H. SOLTAU.

Wednesday Evening, July 1st, 1896.

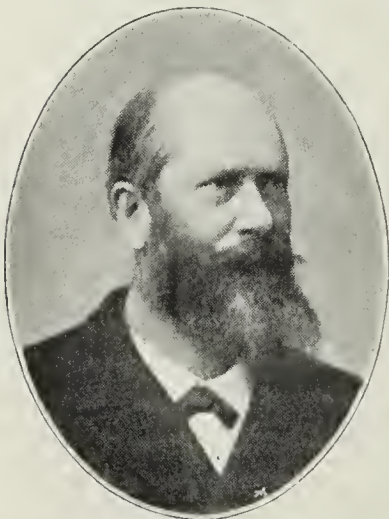


HERR VISCHER-SARASIN (Basel) presided.

After the proceedings had been opened with the singing of a hymn, prayer was offered by Rev. EDGAR THWAITES.

The CHAIRMAN.

The subject for this evening, as in the morning, is: The true unity of the Church, which is the Body of Christ—in growth and development. My dear friend, Professor Geymonat, in Florence, whom I regret very much not to see present this evening, once told me that he had given a definition of What is life? He said the only answer was that one lives. We can add to it, "Where there is life there is growth." Now I will only say a few words about the growth which is the subject for this evening. It occurred to me that when we speak of the growing Body, which is the Church of Christ, we cannot expect



HERR VISCHER-SARASIN.

that there should be anything which does not grow as it ought. The Body of Christ is certainly perfect, because Christ had perfection, and His body also is in perfection. If the growth is not a good growth, we must look at another type, and that type is the Temple. When I passed through Cologne in coming here, I was reminded of how the vast dome of Cologne was ruined fifty years ago. How did it come to be a ruin? The aisles had been built and finished, some parts of the nave had been built and finished, and even provided with fine stained glass, but the other parts had scarcely been begun. And so it is with some parts of the Temple of the Lord. It remained a ruin for many years; to-night we have an idea of what are the hindrances to the Church Universal. If there is any part going ahead so that the other parts cannot follow, then at once we see a disproportion. When Jacob went into the land of Canaan, his brother came to meet him and said, "I will come with you; we will go on together." "No," said Jacob, "I have with me my little children. I have with me my flocks and cattle. I must go on and lead them softly." Thus they departed. Esau, the man of the flesh, was not to go with Jacob, the man of the spirit. The little children must be led softly. Then we see that in the Body one member should absorb the others, so that there may be uniformity through all. It has occurred to me that we have in the whole creation but one animal possessing that uniformity, and that animal is the serpent. But the Apostle Paul said that he must go forward, he must go ahead. Sometimes we feel that there are exposed positions, and some of us must go ahead; and when, in certain circumstances, part of the Church is going ahead, oh, how difficult is the position. How important is it that the other parts of the Church Universal, even if they do not understand everything, should support those who are in advance. I remember that when I was in the great Council of Basel, I had to make a speech, and when I had finished, an opponent stood up and turned the most important part of what I had said into ridicule. Then I looked upon so many laughing faces, but there stood up a man who came gently to me and whispered something in my ear. He gave me the true answer which I had to give to the other man. He was my elder brother. He did not laugh when the others laughed; he came to me and put me right, so that I could give the answer. A general, when he gives orders for the battle, will

say to the officer commanding the right wing, "Take care, sir, don't push ahead too much, or I cannot send you succour." We should keep that in mind. But then we are to go forward when the Lord commandeth, and we may be sure that succour will not fail us. When the advance-guard is far in front of the army, they will hear in the distance the rear-guard, the main body, coming to their rescue. As it is written in the Book, "She comes fair as the moon, clear as the sun, like the army with banners terrible to the enemy." We know that in life there are some organs which work and others which repose. When we wake up in the morning, then comes the work of the hands and of the feet, and so each part of the body finds its exercise. What is the secret of the growth of the body? Hold fast to the Head, which is Jesus Christ. If we hold fast to the Head, the whole body will have its due growth and due development. Amen.

The Rev. Dr. J. A. GERTH VAN WYK

(*Holland.*)

It is related that when Dr. Jonas once exclaimed in an excited tone, "Our descendants may expect a good time," Dr. Martin Luther answered, "I fear the best time is already past; now the sects and the divisions will arise."

Though these words may, perhaps, not express exactly the entire opinion of the reformer, yet it is certain that, especially in Protestantism, many sects and divisions have formed themselves, which is greatly to be deplored.

Protestantism very soon divided into four branches—the Lutheran, the Reformed, the Baptist, and the Anglican. This is not the place to consider what these four branches had in common, and wherein they differed from each other. We should have to speak of sad occurrences in this respect; as, for instance, how the Elector of the Palatinate in 1566, in the Diet of Augsburg, ran the risk of losing his crown and his sceptre, by the conspiracy of Roman Catholics and Protestants, because Frederic was not a Lutheran, but a Reformed Protestant; or when, in the eighty years' war against Spain, the Netherlands received hardly any support—excepting some assistance from England—from the Protestants in other countries, because our Dutch ancestors had adopted the

Reformed Confession. But we might as well mention rejoicing proofs of fraternity among Protestants. Let me only be allowed to remind you of your widely renowned great King, our admired Stadtholder William III., who with regard to Louis XIV. and Rome showed plainly to understand that, "if one of the members of the Protestant body suffer, all the members suffer with it."

But the division of Protestantism did not stop at the four above-named. Other subdivisions arose, too many to be counted.

Undoubtedly the numbers given in *Whitaker's Almanac*—in England and Wales only, 293 denominations—are far from exact. Not every independent religious corporation forms a separate denomination, and difference of language does not necessarily lead to difference of confession, ritual or denomination. But that the number of Protestant Churches and denominations is much greater than we should wish it to be, must be admitted here. There is a difference of principles which leads to difference of confession, and thus, naturally, to a division of sects. Then, too, important historical events took place, which made schism unavoidable. But the making of divisions and subdivisions, because of unimportant differences, ought to be blamed. It diminishes the strength, and it endangers the charity, which members of one body ought to feel for one another. Nay, even is it sometimes the cause that the newer denominations, regarding themselves equal to the kingdom of God, use their greatest zeal in trying to win members for their new association from older communions, instead of leading thirsting souls from the darkness to the light of God.

How very different the impression is, if we turn away from Protestantism with its divisions and dissensions, and fix our eyes on the Roman Catholic Church!

The Roman Catholic Church proclaims loudly and proudly her unity. She may count her members by millions and millions—the number of two hundred millions has been named—the Roman Catholic Church strongly asserts that all those members form one great union, in which not a trace of division is to be found. One head to which all the members are united; one creed, approved of by all the members; one worship, only here and there allowing deviation in subordinate questions. "You may enter," a Roman Catholic will say, "our churches

in Rome or in North America, in England or in Australia, in China or in Brazil, and you will hear everywhere the same preaching, the same chants and hymns; everywhere the same sacraments are administered, the same discipline is practised." The unity is proclaimed to be one of the most convincing proofs that the Roman Catholic Church is the true Church of Christ. "I believe one Catholic, Apostolic Church," and "that Church is the Roman Catholic Church" is loudly asserted.

It is undoubtedly true that the unity of the Roman Catholic Church makes her strong and attractive to many minds. If you attack the Roman Catholic Church, everywhere a compact and strong power opposes you. And in the labour the strength is multiplied by unity.

In our time a good deal of labour is done. Our days distinguish themselves by different signs of animated life in the sphere of science, of art, of industry. Nor is our time one of indolent slumber as regards the spiritual, the religious needs. Thence, labour and hard work in order to solve the social problems. Inner and outer missions are busily at work. And Rome labours as well, if we may judge from the numerous churches, schools, communions, establishments of various character which daily arise, and loudly proclaims—*vindicamus haereditatem patrum*—"we claim our paternal inheritance." Our time gives birth to powerful utterances of faith, but as well to unbelief and materialism. And many a one who turns aside from materialism and unbelief, because they make him weary of life—and as man cannot really live upon doubt—is attracted by the Roman Catholic Church, because of her unity. In that Church there is no danger of uncertainty, of suspense, no inducing to division. "Come to me, ye that are unsettled, ye that are dissatisfied with individualism and subjectivism, in me ye will find rest and unity!" says the Roman Catholic Church, and many are those that listen to that voice.

But is the unity of the Roman Catholic Church in reality something that is to be sought and envied?

My brethren! I rejoice in the fact that the Evangelical Alliance, having hitherto in her general meetings laid great stress on two of her aims—on the fraternal union between Protestants of different denominations, and on the removal of everything which in different countries impedes the liberty of

conscience and religion—gives me this time the opportunity of pronouncing most peremptorily, though with the spirit of true charity, the serious “No Popery.” And with that device we condemn also the unity of the Roman Catholic Church.

Which are the objections I have to state?

My brethren, especially those objections which can here only be spoken of superficially because of the limited space of time, but which are undoubtedly shared by most of you, nay, perhaps by all—they are the following. The unity of the Roman Catholic Church misses the Biblical basis; the unity of the Roman Catholic Church has its origin in unjustified compulsion, and can only exist by coercion; the unity of the Roman Catholic Church is in reality fictitious, more seeming than actual.

And therefore we Protestants do not envy the unity of the Roman Catholic Church.

1. The unity of the Roman Catholic Church misses the Biblical basis.

The unity of the Roman Catholic Church is absolutely inseparable from the hierarchical system of the Roman Catholic Church, and this hierarchical system is not based on the Holy Scriptures. Only there, where ecclesiastical dignitaries have a right to dominate even the most fervent convictions, a unity, a uniformity is possible, as that on which the Roman Catholic Church prides herself. And how intimate the connection is between the unity and the hierarchical system of the Roman Catholic Church is plainly shown, where we hear the assurance: the true Church of Christ ought to be one in her visible Chief.

But this hierarchical system itself is not based on the Holy Scriptures. It needs not here be amply demonstrated that Christ, in His well-known words (St. Matt. xvi. 18) has not conferred any spiritual dignity on the Apostle Peter greater than on the other apostles; and that Peter could not confer on a successor the dignity of visible Chief of the Church, a dignity which he did not himself possess.

The entire separation between the clergy and laity, on which the Roman Catholic hierarchical system is founded, is contrary to the spirit of the New Testament, which calls the believers a royal priesthood. The priest has direct admission to the Lord and the sanctuary, and the layman gains that admission only by the priest. The hierarchy of the Roman Catholic Church is not a regulation for the sake of order, but it has

settled as a point of faith that only the ordained priest, by the administering of the sacrament, can open to the layman, even though he be the most pious and virtuous, the realm of God. So the layman is strictly compelled to show obedience to the priest; but, let it be remembered how in the Roman Catholic Church the priest depends from another priest placed above him, and this one again from another and so on, till at last the highest degree, the Pope at Rome, is reached. It is to him that a most absolute submission has to be shown, because it is to him that is fully applicable: "He shutteth, and no man openeth." But so to our eyes a power of ruling and governing unfolds itself, which makes us think rather of the ancient Roman emperors than of the touching: "One is your Master . . . and all ye are brethren." (Matt. xxiii. 8.)

And is not the freedom which the New Testament bestows upon the believers, cut off by an ecclesiastical unity such as Rome has instituted?

Paul exhorts gently, when some, after having adopted the Gospel, continued the festive celebrations of the Old Testament, whereas others did not do so. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." (Rom. xiv. 5.)

It is the same spirit that we discover in 1 Corinthians viii., where the apostle speaks of eating meat offered to idols.

To the Philippians he says (iii. 15): "Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you."

Jesus Christ had said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." And the apostle was verily impressed by the spirit of his Lord, when he wrote: "Not that we have dominion over your faith, but we are helpers of your joy."

And was not Peter's spirit the same as Paul's, when he wrote (1 Peter v. 1-3): "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you . . . of a ready mind; neither as being lords over God's heritage, but being ensamples of the flock."

And the Roman Catholic hierarchical unity is exactly the opposite of "not being lords over God's heritage."

Is not, besides, the relation of the apostles towards each other, and towards the congregation, according to the New Testament, entirely different from what we observe in the Roman Catholic Church?

Think of the important Council of Jerusalem, described in Acts xv. Here the unity of the Church was at stake, for the difference between the Christians from Israel and the Christians from the Gentiles might endanger the unity, and give birth to two Churches. If we should have to name an apostle whose word was the most powerful in that council, it would rather be James than Peter. But what more especially attracts our attention is the small quantity and the discreet nature of the demands imposed by the apostles, and elders, and brethren from Jerusalem, on the brethren from the Gentiles.

We see how Paul does not hesitate to withstand Peter to the face, where the latter had "to be blamed" for his dissimulation, born from the fear of man. (Gal. ii. 11.)

We know how the apostle, deeply afflicted over the dissensions in the Corinthian Church (1 Cor. i. 10)—he whose ideal it is "that we may all come in the unity of the faith, and of the knowledge of the Son of God" (Eph. iv. 13)—did not for a moment think of anathematising.

And if all these events and sayings are present to our mind, we feel how little the unity of the Roman Catholic Church is founded on the Holy Scriptures.

My brethren, we believe it is the Holy Bible that has to settle what has to be in the Church of Christ. We Protestants hope to remain true to the motto which, in the year 1526, was seen on the garments of those that went to the Diet of Spire, conducted by John, Elector of Saxony—"Verbum Dei manet in aeternum" ("The word of God remains in eternity"); and therefore we peremptorily refuse a unity of the Church as Rome had instituted.

2. Or would, perhaps, the manner in which the unity of the Roman Catholic Church has been brought about, and maintains itself, reconcile us to it?

But how could that be? as the Roman Catholic Church has always been acting with inward and outward coercion, and is still always acting on that principle.

We need not dwell at large on the manner in which the Roman Catholic Church treated those that deviated from her creed or her doctrines. Again and again we hear from her

mouth the threatening “anathema sit” (“curse upon him”). “Ecclesia non sitit sanguinem” (“The Church does not thirst for blood”) is one of her mottoes; but is it not the Roman Catholic Church that gave birth to the bloody persecutions of the heretics, the cruel crusades against the Kathars and the Albigenses, the Waldenses and the Wycliffites?

In the sixteenth century a blessed movement arises in the Church—the Reformation—as it were in answer to the loudly pronounced assertion of many a Roman Catholic, that a reform was urgently needed, as well in the chief as in the members of the Church. But what does Rome do in order to smother the movement, and to consolidate the unity of the Church? Does not Rome set Europe entirely on fire? The flame of the pyre glares from north to south, from east to west. In Spain as in England, in the Netherlands as in France, in Scotland as in Austria, in Italy as in Germany, the soil is soaked with the blood of martyrs who turned away from Rome, and against whom Rome’s cruel verdict was, “Remain faithful to me, or die!”

Have the Jansenists in France experienced any other treatment but violence from Rome? How has the strength of Gallicanism been broken? What has not been endured by the Huguenots? Is it necessary to speak of what happens still to-day in Mexico, and to remind of what has been suffered by Matamoros in Spain, or by the Madias in Italy? for all of whom our Evangelical Alliance intervened in fraternal charity. And is it not always the same? Where Rome has the power she vindicates the ecclesiastical unity with the sword, if possible

And there is a coercion when the sword rests in the sheath, but which is not the less painful. We are reminded of the Council of the Vatican in 1870, at which the infallibility of the Pope was proclaimed. We know what was objected to by several ecclesiastics of high rank—by Ketteler, Strossmayer, Hefele, Rauseher, Mac Hale, not to speak of Döllinger—against fixing the dogma. Though several measures—and some of them very worldly measures—had been taken to secure the majority of voices, there were, on the 13th of July, still 88 prelates who had the courage of pronouncing their *non placet*. But when the decree had been pronounced, how are the opponents reduced to silence, to what has justly been named “a moral suicide,” in order that the unity of the Roman Catholic Church might not be damaged?

I come from the Netherlands, a country where, since the year 1702, a remarkable schism exists in the domain of the Roman Catholic Church. There are two Roman Catholic Archbishops of Utrecht, two Roman Catholic Bishops of Harlem, each of them opposed to the other. Those who belong to the oldest series of Archbishops of Utrecht and of Bishops of Harlem—not to speak of other ecclesiastics who side with them—maintain, in creed, in doctrine, in ecclesiastical ritual, the Roman Catholic religion as it was confessed for centuries, and as it made itself known, for instance, on the Council of Trent. These ecclesiastical dignitaries have always insisted on the ancient national rights of the Dutch Roman Catholics, rights which are regarded by Rome, more and more intent on centralization, with regret, as well in the Netherlands as in every other country. And yet they continue insisting on them. When they were required to condemn dogmatic theses, taken, as it was asserted, from a writing of the Bishop of Ypres, Cornelius Jansenius—a writing which was not unlike St. Augustine's acceptance of the doctrine of grace—they demanded that those theses should be pointed out to them in the writing before they condemned them. But no such permission was granted, for when Rome speaks, even the Archbishop of Utrecht has to be silent.

A great number of the clergy from other countries induced the laymen to separate themselves from their lawful ecclesiastical chiefs, the Dutch bishops. Rome had a mighty weapon in threatening with eternal damnation. Only a small number—at present about 7000—remained faithful to the original leaders. Rome excommunicated those national priests and their followers. Repeatedly the original national dignitaries tried to reconcile themselves with the Holy See, but in vain. Every time the national bishops announced their consecration to the Pope, and always the excommunication is the sole answer. In 1853 Rome appointed another archbishop of her own as an opponent against the national Archbishop of Utrecht, and another bishop of her own against the national Bishop of Harlem. There shall be unity, says the Roman Catholic Church; but we do not envy Rome a unity acquired in that manner, and consolidated in such a way.

3. And is there not a great deal wanting to that unity on which the Roman Catholic Church prides herself? Is it not, in reality, more fictitious than actual?

It is true that, as regards the doctrines, unity may be brought about by decree of the Pope where it does not yet exist. The learned Bellarmine, the well-known Jesuit, himself asserts that in the Roman Catholic Church there exist three opinions respecting the state of the children of the believers, that die without having been baptized—

- (a) That these children feel neither joy nor sorrow.
- (b) That they feel internal sorrow for missing beatitude.
- (c) That they feel both internal sorrow and external pain.

But if the dogmatic unity is wanting here, the voice of Rome can easily command it in this respect.

Yet dogmatic unity is not everything; and in other points, too, the unity of Rome is only nominal not real.

Let me remind you of Ireland. Parnell tried, a short time ago, to settle the social relations after his own views, and, as he thought, favourably to the welfare of Ireland. But how many of the Roman Catholic clergy did follow, with Parnell, an entirely different behaviour from what the Chief of the Roman Catholic Church prescribed!

It is known how, in America, Roman Catholic priests have repeatedly shown themselves very touchy, and far from docile, if the Holy See endeavours to keep down their spirit of independency. From the mouth of several French priests, as well as from priests of other countries, we often hear the sad complaint that the yoke of the slavish unity is so hard to bear.

Indeed, taken all in all, the unity of the Roman Catholic Church is sometimes a mere show of power, and sometimes the bait which is held out to the Protestants, rather than something which is respected and blessed by Rome's own priests.

Unity—to be sure, a fine word for something noble and grand! But if Edmund S. Purcell, in his *Life of Cardinal Manning*, gives us an insight into the relations between the Cardinals Manning and Wiseman, do you then get an impression of unity? And is it too harsh a judgment of a reader, who, having become acquainted by this work with the character of the influential prelate, so full of vanity, covetousness, dissimulation, and hunting after popularity, used this expression: "The Roman Catholic Church, notwith-

standing her so highly-boasted-of unity, is poisoned by defects and factions unparalleled in the Protestant Church"?

In truth, we do not envy the unity of Rome, even if it were possible to introduce it in the Protestant Church, which is not the case.

The Protestants ought to be earnestly warned against separatism and exaggerated subjectivism and individualism. But if we think of the manner in which the different Protestant Churches work on the domain of inner and outer mission—in general next to each other, and with each other, and not distracting from each other—we are gratefully reminded of "L'Union fait la force," and we have to acknowledge that Rome with her unity is not more to be praised than the Protestant Church. Unbelief and scepticism and materialism have, alas! in the Protestant Churches thousands of followers, but in the countries where the unity of Rome reigns supreme, the cases of inner apostasy are far more numerous.

There is a unity which we confess, which we wish to promote with all our strength—the unity of the mystic body of Christ. Every really believing Christian is a member of that body, to be sure also more than one, who still belongs to the Church of Rome. The glorified Chief, Jesus Christ, works in every one of those believers. To that Chief all the members are united, and by that Chief they are united to one another. That is the unity of which Christ speaks, which Christ wishes to exist, and which He prays may be given to His followers. We repeat: "No union with the Roman Catholic Church, and no such unity as that of the Roman Catholic Church." But it is at the same time our fervent prayer that the Spirit of the Lord may animate the members of the body more and more; that they may prove themselves to be one: one in faith, that is, in the community with Christ; one in hope, that is, in confiding expectation of the kingdom of God and of the felicity of heaven; one in charity, that is, in the devotion to the Lord and the brethren. May that unity show itself here already; then it will once be in reality, "One flock and one shepherd."

The Rev. Dr. GRATTAN GUINNESS offered prayer.

The Rev. JOHN HALL, D.D., LL.D.*(New York.)*

The duty is assigned to me of continuing for a few minutes the subject of to-day, "The growth and development of the Christian Church," and I am able to give you, in the first instance, an example thereof, and invite you to look at it, in the next place, as a lesson exemplified, which the nations ought to keep in mind. It is known to you that, for political reasons mainly, a colony of Scottish people was taken over to Ulster and settled there, for the most part as tenants pursuing the work of farming. Great numbers went there from the year 1690. These people carried over to Ulster the desire for education which John Knox had so appreciated, and by his institutions had so established in their minds. They carried with them, also, in a great degree, their strong religious convictions. When about 30 years had passed, the leases of their land expired and new leases had to be obtained, but the landlords demanded a great deal more than they had been in the habit of receiving in the years that were past, and these Scottish people said, "We reclaimed the land, we built the houses, we made them what they are, and now you are making us pay for what we have done." The result was that, in great numbers, they decided to move away from Ulster, and, in a most wonderful way, this farming population arranged to get over to America. From the year 1720 onwards, large numbers of these Scotch people, who are known now as the Scotch-Irish, went over to America. A great many people think they are the offspring of the Scotch and Irish people intermarrying, but that is by no means the case. What I want you to understand, however, is that these people, carrying with them their religious convictions, constitute an illustration of growth and development well worth our careful study. To begin with, they were practically the founders of the Presbyterian Church in the United States. It is true the Hollanders were there before them, and established what was practically a Presbyterian Church, which still continues an excellent though not a large body, but the Hollanders did not continue to come to the country in the same way that the Scotch-Irish did. These people had a strong wish to keep up the form of worship to which they were accustomed, and they sent over to Ireland and requested that ministers should be sent out to them. Francis Mackemie was the first that accepted the invitation.

He went out from County Donegal. He came to New York and preached there. He was imprisoned for preaching there. He was tried for breaking the laws, and, though there was no sentence passed upon him, he had to pay the sum of £80 in law expenses. That man was followed by others, and the result is, that in the Northern States to-day we have a Church of about 6000 congregations, and in the South and West I presume they will number altogether about 6000 more. Not only is that the case. These people introduced education. In many cases, the ministers, who were hard-working men, were also the teachers in the classical schools, where the young men were trained to go into the ministry, and some of our large colleges in the United States to-day are the result. Not only so, but these Presbyterian people, accustomed to having the choice of their own minister, and to the exercise of their religious liberty, were prepared to carry these privileges into political matters, and so made the United States nation of to-day. Not only so, but history tells us of a meeting which was held at the place called Mecklenberg, one year before the Declaration of Independence, where was drawn up a declaration which embodied all the principles which afterwards went to make up the Constitution of the United States; and of the four gentlemen who composed Washington's first Ministry three were Scotch-Irishmen. In the revolutionary war 39 of the leaders were Scotch-Irishmen. Of the Presidents of the United States nine have been Scotch-Irishmen, and the gentleman to be elected next November is of the same race.

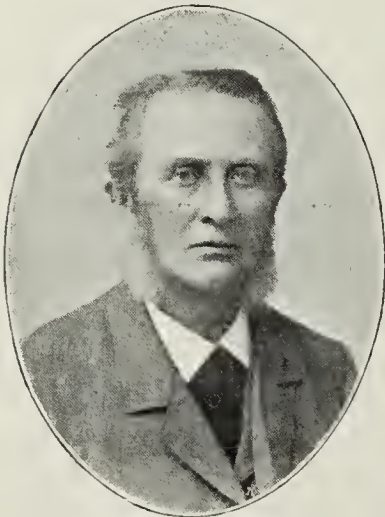
Now I want to mention one thing more. Not only have these people contributed to the religious, educational, and political advantages of the country; it has been stated to us, and proved, that to these people we owe the framing of our steamships, we owe the discovery of the power of electricity, and we owe the inventing and making of the reaper which is commonly used on the fields on both sides of the Atlantic. For the past eight years we have had an annual meeting of what is called the Scotch-Irish Congress. It is not a political body, and it is not a denominational body; but it is for the purpose of bringing these people together, and recalling the lessons of history. The meetings are held on Thursday, Friday, and Saturday; and when the Lord's Day comes, the biggest building in the place where the Congress is being held is taken, and it has been my privilege to receive the

invitation at these meetings to preach the glorious Gospel, and we have the greatest cause to be thankful for the development which has taken place on this particular line. In Ireland there are 600 congregations, being the offspring of the remaining portion of this Colony; and I am glad to say that Church is bearing faithful testimony to the truth in Ireland, as well as doing mission work in the different countries of the world. Here is the lesson: what a blessing it is to have a race instructed in the truth, its members' minds controlled by definite religious convictions—convictions that will be carried into every department of life, to the good of those who possessed them, and to the glory of Him who is the God of grace, and the God of salvation!

Pastor JELLINGHAUS

(Potsdam).

As the delegate of that branch of the Evangelical Alliance which meets at the Alliance House at Blankenburg, in Thuringia, I would, above all, raise my voice in gratitude to God who, fifty years ago, put it into the hearts of His servants



PASTOR JELLINGHAUS.

to found this Alliance, and has thus brought immeasurable blessings and strengthening of spiritual life and unity, and the furtherance of religious liberty to the continent of Europe, and to the entire world. We Germans have the additional cause of gratitude for the cordial readiness with which the Evangelical Alliance accepted the invitation of our Christian and large-hearted King, Frederick William IV., and held one of the International Meetings in Berlin in 1857.

Thus the great leading principles of the Evangelical Alliance were introduced into our country, and were accepted by men of high standing in the world of religion, science, and politics.

The consequence of the official and legal union of the Reformed and Lutheran Churches, and the introduction of a common liturgy under the reign of the pious King, Frederick William III. of Prussia, in 1817, tended rather to embitter-

ment and estrangement between those who were thus united than to the unity which the royal founder had intended.

The Evangelical Alliance, on the other hand, with its broad principle—unity of *Christians*, not uniformity of *Churches* and Church polity—pointed out to the small minority of true believers the only real way of fulfilling the will of our Lord, according to John xvii., “that they all may be one.”

It seems to me that a great cause of rejoicing on this day of Jubilee in the headquarters of the Evangelical Alliance should be the fact that it does not assume to unite all Protestant Christians to an association resplendent in the eyes of the world by its strength and numbers, but that it means the deeper bond of union revealed in those who are grounded on the same spiritual Rock, who seek an ever deeper communion with a complete Saviour, and who, as resting in Him, forget those much-vexed questions of denominations and creeds, seeing that those to whom Christ is all in all are necessarily members one of another.

As long as the believing members of each denomination remain by the principles inherited from their fathers, an outward habit of friendship and courtesy may be attainable, but never real union and united action in the work of the Lord.

This is alone possible by our becoming more deeply grounded in the Word of God, by our partaking more fully of the power of a crucified and risen Saviour, by a richer baptism of the Spirit, and by our realization of our position as citizens of a present and coming Kingdom of Christ.

If God through His Holy Spirit grants us this, then we shall be joyfully aware of our union, so that we shall no more know to what nation or denomination we belong.

Let me conclude by an illustration: If large parties of tourists were encamped in positions on the north, south, east, and west, at the foot of a mighty mountain in a pleasant country, they might pay each other friendly visits, but they would never be persuaded to give up their particular positions, as each would consider his own to be the best. But once they agree to ascend the mountain, they will find themselves all united at the top, and, in rapt admiration of the view opened to them into “Immanuel’s land,” they will soon forget their differences as to the advantages of their former positions in the valley below.

Pastor ARNSTROM*(Sweden).*

I am allowed to speak to you for five minutes, and these minutes I will endeavour to use to the best advantage. I am very happy to be among you at this gathering, to see your faces, and to hear your songs and addresses, and to take in the spirit of your meetings. Before I started from my native land I was in a large meeting of about 2500 Christians. These friends begged me to bring to you their kind love, and they sent me forth with many prayers. The President of this meeting begged me to remind you of a verse of St. Paul containing these words, "When Christ, who is our life, shall appear, then shall ye also appear with Him." If I had had a little more time I should have spoken to you on the subject which we have to think upon this day at greater length, but perhaps you will allow me to say just one or two words. There is neither in heaven nor in earth any unity which has such a foundation as the unity of the body of Christ. This foundation is, as you know, Jesus Christ Himself, the living almighty Christ. The kingdoms of the world shall be desolate and pass away; the ecclesiastical bodies shall disappear; the woman who now is arrayed in purple and scarlet shall be destroyed, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. But the unity of the members of Christ shall never be destroyed, because Christ hath made them the members of His body. He has loved them all and sanctified them all. He has prayed for them all, and has sacrificed Himself for their sins that they may be one even as He is one with the Father—"I in them, and Thou in Me, that they may be made perfect in one." You see you cannot be perfect without me, and I cannot be perfect without you, but we all can be and shall be perfect in Jesus Christ, or, rather better, in God by Jesus Christ. "And that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." The earth and the heavens shall flee away from the face of Almighty God, but the unity of the members of Christ's body shall remain for ever and ever. Amen.

Dr. H. SOLTAU

Having offered prayer, said :

Let us look at a verse in Genesis xlix. 22, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Growth and development. There is *growth* for the vine because its roots get down into the cold fresh waters of the well, and the *development* of the vine is seen by the branches running over the wall—running over the boundary wall, not only found on the one side of it, but also on the other side of it. What is the well? Is not the well Jesus Himself, and as the believer who is the vine in the picture lets his roots run down into Jesus and His love, so the branches run over the wall and bear precious fruit for the thirsty ones round about. Dear brethren and sisters, we must carry away to-night a fresh sense of the fulness that there is in Christ, and I want you to think of His agony for your sake and for mine. It is the knowledge of the suffering and agony of Jesus on our behalf which makes us love Him, and which gives us life and makes us fruitful in service for Him.



DR. H. SOLTAU.

If there is anyone here to-night who has never let the love of Jesus get into his heart, I would ask you to send down a little root of faith into that well, and take from Jesus what you are needing, dear thirsty soul. And if there is a thirsty believer who feels unsatisfied to-night, who has not received all that he or she wanted, I would say, send down a little root of faith into that deep well of the love of Christ, and you will find the love will rise into the branches and you will unconsciously be bearing fruit again for His glory. And then, again, the Lord never intends us to be idle. He does not intend us to remain where we are, but He wants us to stretch out so that our branches may go *over the wall* to those who are in darkness. May the Lord grant that you may live so close to Christ that though you may be in some desert place, yet the

unseen source of fruitfulness, the unseen source of life out of which you are drawing, may produce rich clusters of fruit for hungry and thirsty ones who have never known His love. Do not be discouraged because you see no fruit in yourself, because perhaps the Master finds fruit while you do not. It is good to be low, and it is well to have your roots deep down in the well. There is a very remarkable instance of how God takes up that which seems to be unattractive—which seems to human eyes unlikely to be used, and makes it all-powerful for His glory. Not long since in India, David the Tamil, who is not thought of in India as a high caste man, but who has that marvellous power, the power of the Holy Ghost, because he lives beside the well and is continually drawing out of its fulness—not long since he was the means of blessing in a very large meeting in Travancore, and that simple man was the means of bringing hundreds into a higher plane of life and bringing them into the joy of the Lord Jesus. Dear brethren and sisters, let us not be discouraged in this great city of London, because of all our difficulties and because of the powers of darkness that there are against us. Weak as we are, helpless as we are, by getting close to Jesus and living beside the well we shall be overcomers by His grace, for the Lord takes the weak things to confound the mighty. He is going to use the worm to thrash the mountain. May the Lord help us to-night to get a fresh glimpse of Him and His dealings, and the deep well of His love open for us at Calvary, and may we live for ever drawing out of His fulness and rejoicing in His love and His grace day by day. Amen!

The Benediction was then pronounced, and the meeting closed.

*The true unity of the Church, which
is the Body of Christ—*

AS PERFECTED IN GLORY.

ADDRESSES BY

CAPT. THE HON. R. MORETON. PASTOR O. FUNCKE.
JAMES BARTON, ESQ. REV. PREB. WEBB-PEPLOE, M.A.

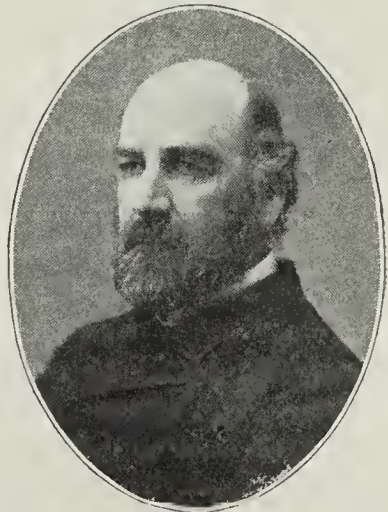
Thursday Morning, July 2nd, 1896.



HE meeting opened with prayer by the Chairman, Captain the Honble. R. MORETON, after which the first hymn was sung.

The CHAIRMAN.

One word in explanation as to the change in chairmanship, which is due to the enforced absence of Lord Polwarth. He is very poorly, and unable to take his place. The Lord heal him, make him well and strong, and bring him into our midst again. Now we had the new birth and life on the first day, then its growth and development yesterday, and now the speakers are to take it up *as perfected in glory*. Look at John xvii. 16, and you have got the Church separated. Our Lord Jesus Christ, as He looked on the little Church in that day, said in this beautiful high priestly prayer to His Father: "They are not of the world, even as I am not of the



THE HON. R. MORETON.

world.” In another passage, in the Gospel of Luke, He says: “When the Son of man cometh, shall He find faith on the earth?” He was satisfied with the little Church He was leaving behind, but anxious about the condition of things that He would find when He came back. You have the Church separated, and now there is the prayer that the Church might be sanctified, and the means of sanctification: “Thy truth.” You next see the Church in its activity, the Church sent forth: “As thou hast sent Me into the world, even so have I also sent them into the world.” The Church separated, the Church sanctified, the Church sent forth—an active Church, working in all lands, working amidst a varied condition of things, as seen in the world. Then you have in the 21st verse the prayer: “That they all may be one.” The Church united. You notice He does not put the union of the Church before the separation of the Church; nor the union of the Church before the sanctification of the Church, or before the Church at work. A Church at work is the best way to help on union in the Church. So you have the Church separated, the Church sanctified, the Church sent forth, and the Church in glory.

This brings us to the subject of the day—“the Church glorified.” There has been but One who has seen this glory. He has come down to earth, and has gone back; He is going to come again, and we are looking for His glorious appearing, when He will gather to Himself His Church. In the twenty-second verse it says, “And the glory which Thou gavest Me I have given them; that they may be one, even as We are one.” “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou hast given Me.” The glory that He shares with us, the glory that He gives to us. So you have got here little traces of the Church through time and in glory. When will this be? Turn to Colossians iii. 4: “When Christ who is our life shall appear, then shall ye also appear with Him in glory”—the glorious “appearing of our great God and our Saviour Jesus Christ.” That is when we shall behold His glory. I am not looking forward to a millennium of a thousand years, and the glory at the other end of it. I am looking forward for the glory at the glorious appearing of the Lord Jesus Christ, when He shall come and gather His people to Himself, when we shall behold His glory and be with Him—

sharers of the glory and participators with Him in that glory which He had with the Father before the world was, and which He has handed over to us. "The glory which I had with Thee before the world was," "I have given them." The Lord bless us as we gather together here, and may He give the Holy Spirit to those who shall speak to us this morning, enabling us, too, to take away the very essence of what we hear, grasping the fulness of what these dear brethren, anointed by the Holy Ghost, shall give us. That which they have received will they give.

CANON TAYLOR SMITH then offered prayer.

PASTOR O. FUNCKE

(*Bremen*),

In an address on "The Simplicity of the Gospel—the Basis of Christian Unity," said :

"O Babylon! Babylon! Babylon!" cried, on the occasion of a garden-meeting of the Evangelical Alliance at Basle, a dear English brother in half-comical despair. He had addressed a Dutchman, who drily replied, "Kannitverstan." A Frenchman said, "Je ne vous comprends pas." And I, the German, the third to whom he spoke, was to my grief obliged to reply, "I do not understand you, friend." (I hardly knew English enough to say that I did not know English.) Then the poor Englishman remembered the "Confusion of Tongues" at Babel, and cried, "O Babylon!" And to-day I, the German, am the unhappy man who complains of Babylon. I am sorry not to be able to speak, as I should like to do, to this large assembly in the language of this country, but I could not learn English enough by heart for that. Instead of speaking I must read. The few thoughts which I shall offer to you are my thoughts; their English dress has been tailored by a friend in Bremen.



PASTOR O. FUNCKE.

The barbarian pronunciation again is mine. My English brethren have wished it to be so, for they have invited me to come ; else I should not be here.

In all other respects, too, I am a bad representative of Germany here. I say with Amos the prophet, "I am no prophet, neither am I a prophet's son ; but I am a herdman and a gatherer of sycamore fruit"—in the open fields and for the general good. If officially I do not represent anything, yet I speak here for thousands and ten thousands of German Christians, who have found in Jesus their only comfort living and dying, and who are of opinion that this unity of faith suffices for a true alliance of hearts, and that all the differences of dogmatic views in questions of ritual and constitution, etc., mean nothing as against that which unites us. In this conviction I have also written my books. Ever since I have known the Saviour I know only this wide-hearted belief. Maybe many will call this latitudinarian—it has made me happy for more than half a century, even when I was a little boy. I am the son of my mother, in a spiritual as well as in a physical sense. However much I owe to some venerable theological teachers, the best influences that were to work upon me had come previously from my mother. For her the Gospel was simply the sun of her life, the sun that lit up her whole being, and placed all men, all things around her, in a bright, hopeful light. She did not believe because her pious parents believed : nay, the Holy Ghost had made the Gospel a light to her. With an immediate intuition, with a peerless simplicity she understood and seized the heights and depths, the length and breadth of the word "Saviour." This knowledge made her inexpressibly happy, bright, and cheerful. In the darkest walks of life she clung to the conviction that God's mercy, patience, and faithfulness can never fail, and that the sun is clouded over, only to break forth the more gloriously. But to be beloved and to love meant the same thing to her. She did not separate her dogmatics and her ethics. That love and unity must before all things be found with those who love the Lord Jesus in a pure heart, imported much to her. She was the daughter of a strictly Calvinistic minister. Nevertheless she was an enthusiastic adherent of the Evangelical Alliance, though possibly she may never have heard the word "Alliance." But in point of fact a little alliance existed round about her, and it was for not the smallest part of her own making.

I early became aware that the Nonconformists were often at least as pious as the Church people. Ah, if I had but time to tell you about old Wagner, the silk weaver, who often came to see us! He was a nobleman of Christ's own making, though an adherent of Jacob Boehm. Then there was a little hump-backed tailor, who, notwithstanding his hump, was always happy, because, as he said, he would see nothing but Jesus. For the rest, he was crammed with all sorts of heterodox ideas.

Then my mother often took me with her to a Bible meeting. It was held in a back-room of the sugar-baker Limper's. Here the "saints" of the neighbourhood met. Here there were believers in Predestination and believers in Restitution, strict Lutherans and Darbyists, Baptists, and strenuous defenders of the baptism of children. But these differences, which were not at all covered with silence, did not disturb the harmony. The dissent in peripheric things vanished before the overwhelming unity—before the blissful conviction they had in common—that Jesus Christ, Christ crucified and risen from the dead, is our Saviour, who, in spite of sin and death, has brought us again into the arms of God the Father.

I say this because I wish to declare that I have not given up this conviction of my boyhood to the present day, however much I have gone through, learned, and forgotten. There is only one article of faith, and that is Jesus Christ. (Of course, I mean the Christ of the Scriptures, for other there is none.) Jesus Christ, then, is the only Article of Faith. But this article of faith is no article, but a living Personality; and faith, in an evangelical sense, is not an act of the intellect, it is just as little a logical operation as it is a *sacrificio dell' intelletto*. It is the sincere reception of this divine-human Person, the true and undivided allegiance to the Beloved. Beyond this one work no second is needed. If the bride gives her heart really to the Bridegroom, everything else follows of course.

My brethren, if the Gospel be meant for the whole of mankind—as it really is meant, God be praised!—it must be inexpressibly simple. The revelation of God in Christ must be intelligible to a Hottentot woman as well as to the most excellent professor of Oxford. The Gospel must be an answer to the questions, the longings, the hunger, which slumber in every human breast.

And what then is the question which dwells deep down at the bottom of each soul? It is this: How does a man reach his God? How does he find God's heart and mercy? Well, he who knows Jesus, knows He is the answer to that question—the only answer, the perfect answer. In Him, our Brother, God reveals Himself as our Father and Saviour; in Him sin, the only obstacle between God and man, is atoned for, forgiven, done away with; in Him, risen from the dead and glorified, the Life hath appeared—eternal life for us.

That is the Gospel, after which every God-seeking soul in the universe panteth. The preaching of the Gospel, then, must be the homely sound, the language of the heavenly home, which the erring prodigal hears in the wilderness from afar off; something entirely opposed, then, to all that is strange, terrible, constraining to the spirit of judgment. Disputes have ever and anon arisen because people wanted to define so much, because they degraded divine mysteries into dogmas transparent as water, because they wanted to prove what is only a matter of faith, because, above all things, they let not the main thing be the main thing, but mixed it up with non-essentials, or made even non-essentials the main thing.

Alas! in the domain of the Church and of theology, wrangling, vanity, and the lust of power have celebrated frightful triumphs. Out of this grew the persecution of heretics, anathematizing down to torturing and burning. Oh, there is a fearful amount of mercilessness in the world; but nothing was ever so merciless as religious fanaticism. And whenever I had to see that even true disciples of Christ quarrelled bitterly about non-essentials, discredited each other's faith, and refused to each other the communion of the Lord's Supper, this has brought me more than once to the brink of unbelief. Fortunately the Saviour kept strong hold of me, or I should have fallen over the brink. So much is certain that the devil in hell has not hindered so much the progress of God's kingdom on earth as the quarrellings of Christians among them have done. This is as much as to say that the devil has celebrated his greatest triumphs in inciting the followers of Christ against each other. The Thirty Years' War would, no doubt, have issued in the victory of the Gospel all over Germany, if Lutherans and Calvinists had held together like brethren, instead of intriguing against each other.

My hearers, I hope, will not think me so ignorant as to believe that the science of theology should stop short at the fundamental article: Jesus is the Saviour. Neither can, of course, the creed of any denomination be simply this: We see nobody but Jesus alone. Each separate Church must have a creed, and in it pronounce on several questions. But as in the Apostles' Creed: Jesus ought to be the sun which "lighteneth all!" All other things ought to be secondary. If you will and must formulate your belief on points which have ever been disputable among Christians—for instance: If the Holy Ghost be a person or a power, if He issues from the Father, or from the Father and the Son, or about the right and significance of infants' baptism, or about the kind of the presence of Christ in the Eucharist, about the eternity of punishment in hell, about predestination or restitution, etc.—it should always be done in the consciousness, and with the acknowledgment that "we know in part," and that at all times, even among the most original and most spiritual Christians, there have been very different opinions about all these things.

Of course unity does not mean dogmatic uniformity. May God for ever defend us from that! Numerous religious questions will unto the world's end be answered differently by different Christians. That was everywhere and always the case wherever liberty dwelt. But whatever was great and everlasting in the witnesses of Christ in old and new times—that which shall remain of St. Augustine, of Bernard of Clairvaux, of Savonarola, of Francis of Assisi, of Luther, of Calvin, of Wesley and Whitefield, of Adolphe Monod, of Bishop Monrad, of Kierkegaard, of Spurgeon—I say that which shall remain of them beyond all the vicissitudes of time, that is not their peculiar views about Christian doctrine and asceticism, about constitution, ritual, etc., but this, that Christ had been born in their hearts, and that they exalted the name of Christ to the best of their might. Whatever else had come to them through the spirit of their times, through theological and ecclesiastical prejudices, or even through their own thick-headedness, that proved perishable chaff, or was even of pernicious effect.

And if we look at the best works of Christian divines and authors, from St. Chrysostom and St. Augustine to Luther, from Luther to Bunyan, from Bunyan to Adolphus Monod,

Bishop Monrad and Kingsley, is it not so that all those of permanent value treat of things never disputed about by Christ's followers? They are above the change of times, in the same measure as the hidden life with Christ in God is testified to by them.

If Christ lives in us—Christ crucified and ascended into heaven—our heart grows wide and warm. Then the pulse of humanity beats in it. A true Christian is truly tolerant. Not though in a modern sense—in the sense of foolish twaddlers—that an itinerant tinker, if he wishes it, must pass for a philosopher; not in the sense of “Jew, Pagan, Christian, Hottentot, we all believe in one God.” No. Do you believe in the Son of God? That is the great question on which minds diverge, on which it depends if one is or is not a Christian. And the subject of all Christian preaching and teaching which must not be tampered with, is this, “Believe in the Lord Jesus Christ.” But so many as have really accepted Christ, have a large heart; they have hope for all that are still alienated, and with a holy zeal they strive after the unity of Christ's body, after the unity of His Church.

Neither is it only dogmatic divergences that will remain, but also differences in ecclesiastical constitution, ritual, and customs. We are in no way sorry for that, we are proud of such variety. It is the offspring of liberty and originality. The much-praised unity of the Roman Church (after which, God help us! so many Protestants hanker enviously, especially in England) is the unity and peace of a corpse. Liberty and life had to be buried before it could be won. There are—I know it—innumerable pious believers in Christ among Roman Catholics. But they are so in spite of the system of their Church. Then we shall not look sour if in the Protestant Church appears a motley variety of constitutions and ritual and customs. Only if the liberty and nobility of Christians be tampered with, if the clergy, for instance, arrogate to themselves, or wish to arrogate, the part of mediators between God and man after the manner of the Old Testament, or of the Roman Church, or, if ritual things are introduced of a kind to put the Gospel in the shade, then there can be no peace; war must be made; for on this depends the existence or non-existence of that Church, which is the body of Christ.

After all, we must bear with each other in a liberal spirit. We must also have patience with national peculiarities. In

each nation the Christian life adopts peculiar forms. Englishmen and Germans, as we all know, are eminently of the same race, and yet how different looks the religious life of either nation. How differently, for instance, do even very sincere German Christians judge of the Sunday question, from what most of our English brethren do. How often do these latter say of the Germans that they are too abstract, too indolent, too philosophical and speculative. On the other hand, Germans often smile at the somewhat constrained, mechanical, sudden, unorganized ways of English brethren. Well, there is no great harm in a smile; but, for all that, we should love and honour each other, be willing to learn from one another, and supply one another's wants, and to help one another, in charity, to improve.

Unjust it is, however, if the extravagances of an individual be laid to the charge of the whole nation. The other day I read that in a London suburb a smoking service had been arranged, a service, that is, where, as a reward for coming and listening to a sermon, people are presented with some tobacco for immediate consuming. I admit that would be impossible in Germany, and the clergyman who should undertake such a thing would make himself impossible. Such is not the case in England. The church has been full, and the papers have praised the man. Nevertheless, I am certain that most English Christians would turn with a smile, or even with some horror, from such a means to save souls.

What I want to say is this: That if with two so nearly related nations Christianity adopts such different forms, how great must be the differences between Herero and Hindoo Christians, between the Christians in Patagonia and in Japan. Woe to the spirit that wants to monopolise. Truly, the Gospel is not meant to eradicate, but to permeate national originality. Only that Jesus Christ be the Sun of Life, above all and in all.

Oh, what a world-conquering power would the worshippers of Jesus on earth possess, if they were only united in holy enthusiasm for Jesus Christ—united in fervent, large-hearted charity, united in the holy purpose to spread the name of Jesus to the ends of the earth. Dear brethren, the greatest misfortune in the world is not that so many people are unbelievers. The struggle against truth, the mockery of sacred things, the indifference to what is eternal, would have no power, and would cease, if those who profess to be followers of Christ,

and members of His body, were at one, and would really, in power and spirit, announce the great virtues of Jesus Christ. Our misfortune is, that the salt so often is savourless.

Would that it were only a calumny that the world rails at so much cant and vague sentimentality on the part of the Christians—at their fine words, followed by no deeds. Would that it were only calumny, that they gibe at so much quarrelling and anathematizing among those Christians who talk so touchingly and beautifully of peace and brotherly love. Would that we Christians might prove to be the most charitable and self-denying, as well as the bravest and freest; nay, the most thorough-going, reckless men in the world, the very opposite to time-servers.

The other day I read that a certain prince had caused the spines of his courtiers to be photographed by the X rays of Professor Roentgen. But however repeatedly and energetically the backs of these gentlemen were being played upon by the apparatus, no spines were found to make their appearance. These bones shone through their absence. The satire is bitter, too bitter. I know that even at the courts of royalty there are men with backbones. I know still better, however, that far from such courts, and unhappily, also, in the ranks of those who call themselves converted Christians, there are a good many people who have no backbone.

May this jubilee prove vigorously that the Evangelical Alliance has a spine, face to face with the potentates of the earth. May it protest manfully, for instance, against the outrageous persecution of the Russian Stundists. May it, above all things, proclaim to the so-called Christian Powers in Europe that they lose every right to the name of Christian, if they look on in cold blood while the fanatic, bestial Turk is butchering a whole Christian people. Blessed be the man who shall show the way how to change this frightful indolence of Christian statesmen and diplomatists into action. Oh, that the world might be made to see how, in the Church of Christ, dwells not only trust in God, but that the fruits of a living trust in God—freedom, courage, bravery, charity,—have their home there. So only can we advance. It is true that, however dark the times, we must not despair of the kingdom of God; we must not be frightened for the Gospel. As Luther says, "Our Lord Christ is not made of straw." That is the one side of the matter. The other is this, that it is miserable

sloth, cowardice, and treachery, if we will leave things to be done by Christ which we can, and ought to, do ourselves. As a rule, He will have His likeness and His power revealed by His believers: and the most efficacious testimony to the world, the testimony to which all that are of the truth shall assent, that is the epiphany of His likeness in His Church.

JAMES BARTON, Esq.

(*Dundalk.*)

The subject this morning for our consideration is the climax of the three subjects brought before us at this Conference; our subject to-day is the unity of the Church of Christ as perfected in glory. We are to seek by faith this morning to rise above the sin-stained world in which we live, to take our place beyond the things of time, and to look, as far as Scripture allows us, into the wondrous future which God hath prepared for them that love Him. May the Spirit of God be pleased to lift us up this morning and place us so near to Jesus that we may look into His very face, and read there the Father's love, the grace of Christ, and the Spirit's tenderness. Such a look into the heavenlies may be a grand help to us in this life down here. Scripture does not satisfy our curiosity much about the occupations of future glory, but, in looking into the subject of the union between Christ and His Church, I see it illustrated by various figures in the Epistle to the Ephesians, and each one of these figures points not only to the incidents of our present union, but also onward to the glory, and thereby introduces us by these illustrations into some of the future positions of the believer in union with his Lord, and his relations to the rest of the redeemed in glory: In the second chapter of the Ephesians we have a temple which is being constructed at the present time, stone by stone quarried from nature's dark quarries, prepared in God's grace, and fitted into the glorious building which the Holy Ghost is erecting—a building which



JAMES BARTON, ESQ.

we do not see now, except in its individual stones, each stone as it is brought out from nature's darkness, set upon the Rock foundation, indwelt by the Holy Spirit, and by Him joined and cemented to the living stones around. And now and then we gather at Mildmay, or elsewhere, and rejoice that we are stones of that spiritual temple: it may be, stones not to be seen much, it may be, stones hidden, it may be, found in one place or another, but all resting on the grand foundation, and waiting for the ultimate bringing forth of the Top-stone. This is described in the close of the second chapter, verses 20 to 22: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." This temple gives us the figure of the Holy Spirit's indwelling in the Church for ever. This building is to be manifested by-and-by, the scaffolding of time and circumstances is to be taken down, and then God will display before the assembled creation the beauty and glory of the design of the great Architect as a whole, and in each detail of all its carved work, and what these stones are for, which have been by such strange and varied dealings formed under His wise hand, and then loving hearts will be prepared to burst forth into full songs of praise for ever. This temple is to be, Paul tells us, for a habitation of God through "the Spirit." This glorious temple was foreshadowed in olden time in the temple of Solomon, as Christ in union with His Church on earth was figured in the Tabernacle. We cannot picture it, but you and I, believers, are each to form a part of it, and the Eternal Spirit is to be glorified in us as He will indwell for ever each living stone, and our hearts shall join in the grand harmony of Spirit-filled worship, no questions such as now, dividing us, all who are in Christ seeing eye to eye in the fulness of love and light, and rejoicing in the Holy Ghost: thus is the Third Person of the Blessed Trinity bound up with the union of the Church perfected in glory.

The next figure we find in Ephesians, third chapter, at the fifteenth verse, where Paul speaks of the "whole family in heaven and earth," pointing not only to the earthly part of the family, but to the greater part of the family, already in heaven, and by-and-by, when all are gathered together, it will be one

wondrous family in heaven in the glory to come. And does not this figure, too, point on to characteristics of the unity of the perfected Church? A family—not a separated set of individual souls, however glorious and happy, but a family—with a Father's heart, a Father's responsibilities, a Father's wisdom, a Father's power. We know it a little now, as we have learned each one to lisp "Abba, Father," in the first joy of realizing our sonship to the great God of heaven, but we shall understand a Father's heart then as we never understood it down here. There, too, we shall know the elder Brother as we are known, and we shall see Him face to face; there the brothers and sisters in the family will rejoice in unbroken fellowship. The family of God pictures before us, too, the glorious employment and occupations of its several members, each having a duty towards the other, and each carrying on the service of the family throughout eternity, and thus God the Father is seen in union with the perfected Church for ever.

The third figure is in the fourth chapter, and is seen in that text which has been alluded to already several times, that grand figure of "the body of Christ"; there, at the thirteenth verse, we have, "Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Have you realized, friends, in this Epistle, and the 1st Epistle to the Corinthians, chapter xii., that the Christ spoken of is not only Christ the Head, but Christ, including Head and members; the fulness of Christ is spoken of here, the stature of the fulness of Christ. An image is here presented to us of a glorious Man; the members of this Man are the people of the Lord, the Head, the Christ of God. The Church is spoken of in Ephesians i. 23 as the filling up of the glory of Christ—the *πλήρωμα*—"the fulness of Him that filleth all in all"; and this will be, when, at the first resurrection, in union with His redeemed people in their glorified bodies, He stands before creation in the manhood He has taken unto Himself, and which He will not part with for ever; in this Christ, His people will be seen in their individual positions as members of His body. I have sometimes looked up at the Milky Way on a starry night, and it has seemed to me as if those myriads of stars almost formed the figure of a man. The limbs are not yet perfect, and the head is away out of sight in the heavens. The astronomer tells me that the Milky Way is made up of

myriads of suns, and it may illustrate to us what I am speaking about. Each believer has a spark of heaven's eternal light, and is united to the living Head; each is to shine in wondrous glory; the Lord Jesus Christ and His people will stand thus, and you and I are a part—it may be a very small part—a little gland which brings oil to some joint, and aids its work, a little bit of nerve, which conveys the sympathy of the Head to the member—a little part, but A PART OF HIM, a part of the filling-up of the glory of our glorious Lord and Master, so that the Head cannot say to the foot, “I have no need of thee”; and if even now, there is a bond of sympathy between the members which the world knows not of, how much more when the perfect body of Christ, in all its Spirit-filled perfection, moves in perfect obedience and fulness of joy exactly at the will of the Head; then will the groan of creation cease; then all creation, up to the principalities and powers of heaven, will behold in wonder the unity of the Church with the Son of God and with one another, in its glorious consummation: The perfect man! What sort of persons ought you and I to be, in the prospect of this glorious future? And how should this unity be manifested down here to one another, and before an ungodly world? Let us each think this out for our daily life.

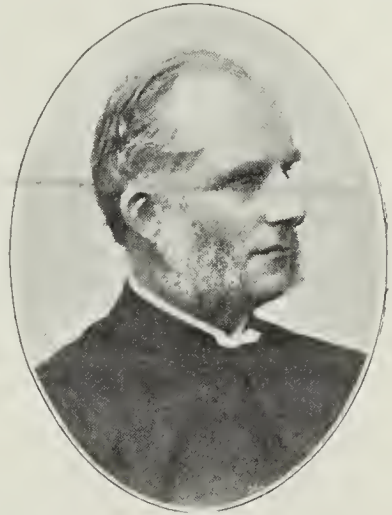
Several requests for prayer having been detailed by Col. MORTON, prayer was offered by Rev. G. H. C. MACGREGOR.

The Rev. Prebendary WEBB-PEPLOE, M.A.

(London.)

If your thoughts have been diverted for a moment from the sacred subject before us, it may be well that we should read together one or two verses of God's Word. Will you turn to John xvii. 20, 21, where we find these solemn words in our Saviour's prayer: “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us.” Thus it is that the blessed Master, with an all-comprehensive glance, takes in the Church of every age and of every country; for it is impossible for us to think that He was confining His thoughts that day to the small body of believers who were gathered round Him while

He prayed. He tells us distinctly that He prays "not for them alone," but for all who should ever believe in His name "through their word." And so for every country, for every class, for every congregation, for every individual soul, that ever hears the word of God, the Lord Jesus is praying "that they all may be one," even as God the Father and God the Son are literally and absolutely one in the Holy Spirit. And when we ask what the Lord Jesus Christ meant by "them also which shall believe on Him," we are led at once to think of the word "Church." Seeing that by the word "Church" we mean exactly what the Lord Jesus means, "All that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." (1 Cor. i. 2.) We speak not now of "the churches." They exist to-day exactly as in St. Paul's time; and it is vain and futile for men to imagine that people of differently constituted minds can ever exist together in this way without holding different opinions and different thoughts upon minor subjects. There is no authoritative declaration from the Lord, or His apostles, that we are to see exactly eye to eye in matters of church government, in matters of discipline, in matters even of ritual. We hold, I trust, without one shadow of doubt, that the Papacy is essentially anti-Christian. We do not hold that Episcopacy is absolutely essential to salvation, however some of us may feel that it is the best order and arrangement for the Church upon earth; but we do hold this, that all they belong to the Lord Jesus Christ who "love Him in sincerity," no matter what their denomination may be. This is unity of spirit, and in the sight of God; and those thus united, from every country and from every class and in every generation of mortal men, make up the Church of the living God. But again, as we speak of the Church of the living God, we hold that that Church is essentially one, because it is "the Body of Christ," for when we think what that means, we are brought face to face with some remarkable truths, some of which have been



REV. PREB. WEBB-PEPLOE.

alluded to by our brother from Belfast, who spoke to us so strikingly of the similes adopted in the Epistle to the Ephesians. Yet for one moment let me enlarge upon what he said, because I had intended to speak directly of these illustrations of St. Paul's; and I think that what our friend has said does not embrace all that the apostle brings before us in that most wonderful epistle to show the fitness of this term, "the Body of Christ," for the Church. We are told by St. Paul himself what is the natural condition of all souls before they are brought to know the Lord Jesus Christ as their Saviour—"They are strangers and foreigners" (Ephesians ii. 19), or as he says in an earlier verse of that chapter, they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." (v. 12.) But what happens when they are joined to the Lord Jesus by faith? They are taken from their natural position, and no longer are strangers and foreigners, but "fellow-citizens of the saints"; and by "fellow-citizens" he would seem to imply a unity of race, or a unity of nationality, a condition in which they should realize their collective privileges and possibilities, in which they should feel allegiance to one king and the love of one country. These realizations will bind them together, so that they will fight for their country, uphold the cause of their king, and glory in their common inheritance.

But even this connection one with another as fellow-citizens does not imply unity of interest at every point, nor imply vital union one with another. St. Paul therefore carries us one step further when he says, "Ye are of the household of God." (Eph. ii. 19.) By this we are brought into far closer relations; for the members of a household are bound not only by a community of interest, but by inhabitation of one and the same home, governed by one and the same head; and they should naturally have one and the same purpose in life, existing as they do under one personal head! All must feel that they owe allegiance to Him who holds rule over the house. Yet even a household is too often not absolutely one, nor is there any vital connection between the members. St. Paul therefore carries us still further by the simile of "a building" in which the stones are joined one to another, literally welded into each other, not simply by presence of mortar, but (in the apostolic figure) as though they were

instinct with some principle of life. (Eph. ii. 20, 21.) They have a unity of position, and a unity of interest, so far as such terms can be used of stones, and you will observe that both St. Paul and St. Peter bring out the fact that in the temple of the living God all the stones are "living," vitalized by the Spirit of God, so that all are instinct with one and the same life. But even these stones are not absolutely united, though closely connected one with the other, and bound to one another by a single principle of life. St. Paul therefore carries us one step further when he says the Church is to become the bride of the Lord Jesus Christ. (Eph. v. 23, etc.) Here the tie is, indeed, wondrously close and remarkable. They are to be one spirit (1 Cor. vi. 17) in this world, by faith and devotion, and they are to be one in perfect union in the glory of the Lord Jesus Christ. But even the bridegroom and the bride are not absolutely one in their very existence and being, because they have separate personalities, and a separate existence, so that "Not even the nearest heart, and next our own, knows half the reasons why we smile or sigh." (Keble.) We cannot be absolutely one in this world, however much we yearn one towards the other, and love to read the secrets of the one who is nearest. Therefore, St. Paul still carries us one step further when he says that the Church of the living God is "The *body* of Christ." Not now simply fellow-citizens, or members of a household, or living stones of the Temple, so that we are the building inhabited by the Holy Spirit; or even the bride linked to the Lord, so that she stands by His side and is His joy and delight: but we are to think of ourselves now as one with Him, even as the body is one with the head. Now above all things in this world the expression "body" brings out, more strongly than any other term that can be used, the idea of a direct, absolute, organic unity; yet of organic unity coupled with diversity of the most remarkable kind. If a body be living, it is not only a fact that all the members are closely connected and joined together, so as to be directly interested in each other's welfare, affected by each other's working, and directly influenced by everything that touches any other member of the body; but they are absolutely instinct with one and the same life. It is this which makes organic unity; that the life which makes one part of the body live, exists in every other part of the body, and when we ask what this wonderful life is which has permeated the whole body of Christ for 2000 years

in its myriad members—numbers which we have already had compared with “the milky way”—we are told that it is “the life of Christ”; and when we speak of the life of Christ we are not simply speaking of the life which He came to live on earth as the representative man, but of that life which the Lord Jesus Christ received from the Father when He raised His Son Christ, as “the Second Man,” from the grave, and “placed Him at His own right hand in the heavenly places.” We can almost understand the Lord Jesus tarrying on earth for forty days, when we think of Him as the Head of the body! There would be a longing desire to communicate His life, which would make Him willing to tarry even at the expense of the glory which was awaiting Him in heaven. The Father was drawing Him upwards to the throne, and there is a unity between the Father and the Son which makes it impossible for Him to tarry long in this world; for the true life of Christ must be lived in the heavenly places. But exactly as “God set Christ at His own right hand in the heavenly places” (*i.e.*, on the very throne of God), so we—even *all* who will make up the Church of Christ; all the members which are being joined to His body, which is not complete—were, in one sense, taken up in the Christ to God’s throne; but, in another sense, are taken up one by one when the Holy Ghost enters into each particular soul, and makes it instinct with the resurrection-life of Christ. For each soul that is pointed to Christ by faith, is lifted up to its true normal position “in Christ,” at the right hand of the throne of the Majesty on high, set in the heavenlies, and made partaker of the glory which Christ possesses; yes! partaker now of that very glory we shall have in the perfect fruition hereafter. All this is ours now by faith, because we are partakers of the very life of the Christ. And this it is which constitutes true unity, because this vital connection with the Lord Jesus Christ, by which we are made partakers of His life in glory, is something which infinitely transcends the bestowal of life from God. God bestows life on all His creatures, for even the animal life that is exhibited in every part of the earth is, of course, the direct and personal gift of God; but He bestows upon us not only life from God, but *the very life of God*—that life which was made the property of Christ Jesus when He became one with the Father from all eternity (St. John v. 26), and which it was the purpose of God that

He should communicate to men as soon as He had reached that position (as the Perfect Man) in which He could communicate it to others.

Now, if our thoughts are carried back, as they necessarily are by this figure, to the original creation of man in Eden, we find that God gave to man some peculiar gifts that separated him from the other parts of creation; for not only did God "breathe into his nostrils the breath of life; and man became a living soul," but it would appear that even in "the first man" there was placed something of that principle of life which directly proceeded from, and constituted the very existence of, God. Of this, however, we know not much; we only know that when God had created the male part of "the man," and could speak of His work as being good, there was still a yearning in the man to complete his bliss, and God saw that man could not rest without "an help-met for him." Therefore God caused a deep sleep to fall upon Adam, and from the man "He took one of his ribs." "And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man" (Gen. ii. 22)—"*made* a woman"; or, as the margin has it, and properly so from the Hebrew, "*buildd*" a woman and brought her unto the man, and Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man." And for more than 1800 years the Lord God Almighty has been doing that very thing with regard to the Second Man; for exactly as He caused a deep sleep to fall upon Adam the first, so the last Adam went into the sleep of death, in order that His bride might be "*buildd*" out of His very self. (Ephes. v. 30, Greek.) I am not now speaking of the necessity or the character of His death as a propitiation and atonement for sin, but of the historical fact that we see Christ sleeping that sleep (which in this case was the sleep of death), and that from His side the Living God takes a portion, takes something which as it were reaches to His very heart, and of that portion—a portion of the very Christ—He frames the Church, which is literally, therefore, Christ's body. "This is a great mystery," says St. Paul, "but I speak concerning Christ and the Church" (Ephes. v. 32.) "We are members of His body, *out of* this flesh and *out of* this bones," and this "woman" the Church has for nearly 1900 years been gradually "*buildd up*";

and when she is complete, according to God's purpose, when the perfect man has been attained to, the Church shall be brought unto Christ as His bride; but at that moment, as never before, there shall be realized the grand truth that there is but "one man," male and female, and that they are one indeed for evermore according to God's most holy purpose; one for ever by God's creation, one for ever in the very principle of life which pervades them both, one not only in spirit as I trust we may be now; but one as absolutely and truly as are the head and the members of a body. There is much to be said upon this great theme—one grieves at the thought of leaving unsaid all that there is in this marvellous vision. Let us, however, inquire in conclusion, What has happened when the believing soul is joined to the Lord Jesus Christ by faith? The Holy Spirit from God has entered into the spirit department of the man; and from that spirit department He seeks to project Himself into every department of the human life. This He does, exactly so far as we admit Him, so far as we willingly yield to Him. He will pass from the spirit to the soul, which includes the brain, the heart's desire, the judgment; in short all that we speak of under the title of "the *ego* of the man." As the Holy Ghost takes possession of all these several departments of our being, we become literally instinct with the spirit of life just according to the measure of our faith, but with one exception! The *body* can never be touched now by the Spirit of God to produce any better state of existenee therein: but it may be pressed into this position, that it becomes an instrument bound to the will of the man under the teaching and guidanee of the Holy Ghost. No human body can be perfected here. We know not why, but this is clearly God's truth. The will of God is that the body shall be subject to corruption, that it shall be "dead because of sin"; and even we ourselves which have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

All the Holy Ghost will do for us now is evidently in accordance with the limitations God has imposed upon Himself. He will make a man, in spirit and soul, to be "filled with the Spirit," but the body remains dead, though subservient to the will—a dead instrument during our present existenee; but hereafter the body shall also be perfected, when "we have not only our conversation in heaven, from whence

also we now look for the Saviour, the Lord Jesus Christ"; but when He "shall change our body of humiliation, that it may be fashioned like unto His glorious body." But what mean these words? Do they mean simply that each particular body of a man—each single specimen of humanity—shall be taken and made complete in the glory of God, so that I, or another, as an individual, shall represent Jesus Christ? Then indeed it is that exactly as every individual member of a body may be complete and perfect in itself as a part of that body, so shall each individual member of Christ's Church be perfect in itself. But far away behind this truth there lies in our majestic subject the glorious doctrine that all the saints of God, from every age and from every clime, shall be united in that day to make up one body—and what body? We admit the Spirit to-day into our natural souls; but we long for the day, if we understand this doctrine aright, when there shall be a spiritual soul and a spiritual body. "There is a natural body, and there is a spiritual body," says St. Paul; and I humbly believe that while we preserve our individuality throughout eternity, and without any idea of the doctrine of the Nirvana in what I am putting before you this morning, we shall yet be in some sense taken into the Deity, by reason of our absolute unity with Christ; and, without losing our personality or our individuality, all souls belonging to Christ, from every part of the earth's history, shall be bound in that day into one mysterious perfect body; not simply bodies perfected individually, but one perfect body which, with Christ as the Head, shall make "a perfect man," and God shall be pleased and Christ shall be satisfied; while redeemed man, in spirit, soul, and body, shall be glorified for ever, with the very glory of the Christ. "They shall all be one, as Thou, Father, art in Me, and I in Thee"—two separate personalities, yet having literally one existence. We do not think of separate Deities. What right, then, have we to think of separate existences hereafter for those who are to make up one perfect man? As God the Father is in the Son and in the Spirit, as the Son of God is in the Spirit and in the Father, and as the Spirit of God is in the Father and the Son, Three in One and yet One in Three, I humbly believe that in that day, when the glory of Christ shall be revealed, there will be no longer *that* man and *that* woman, but we shall *indeed* be "all one in Christ Jesus"; and the glory of God will be manifested in this, that, forgetting ourselves, though we shall exist

as individuals, just as this finger exists separate from that thumb, but each absolutely ignorant of its own separate existence in seeking the welfare of the whole, we shall all be found working together for one great end, viz., to glorify God and to enjoy Him for ever, as in our natural life we glorify the head and the heart, which constitute the governing parts of the body. Yes! to glorify God Himself will be the aim and object of eternity, and you and I are called to enter as far as possible into this thought upon earth; for as all things heavenly are found upon earth after an earthly manner, so all things earthly will be found in heaven after a heavenly manner; and if we believe that we are parts of Christ's one beautiful body, with the several members working out the great purposes for which the whole has been constituted, we may surely begin after an earthly manner to carry out the heavenly model, and our life to-day should be lived with the desire, as far as possible, to forget our own individuality in one sense, while we must preserve it in another, that it may be used for the benefit of the whole. As we look round upon the friends who have come from foreign lands, from our hearts we say, "God speed you, brethren; we are glad to welcome you." And thus MUST we speak of two or more separate beings, and all that now can be enjoyed in real unity of spirit and desire; but when men say that "the Church is a rope of sand," they do it, if true, to our shame. We ought all to realize, as we pass from this Hall, that now—even *now*—by the grace of God, as parts of that living, glorified frame, which shall be constituted perfectly, as God pleases, hereafter, we are at least one in spirit, and may say that we are "endeavouring to keep the unity of the Spirit in the bond of peace"; and though not made visible yet, there *is one* body and one spirit, even as there is "one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all." Oh, brethren, if there is anything meant by this holy Convention, it is that the barriers of denominationalism should be entirely broken down, when we gather closely round our Lord and Master; and that the brotherhood of Christ, being realized by separate men, and the unity of the Body should be remembered by us all. Once let this mighty truth prevail, and how can I hurt my brother? It is like the hand seeking to injure the foot—this member seeking to injure that—when one Christian man is found injuring or slandering another. For God's sake, let us do so no more; for God desires

to be glorified in this matter ! For Christ's sake, let us do so no more ; for Christ desires to see of the travail of His soul ! For the Holy Ghost's sake, let us do so no more ; for He has been so patient and tender with you and with me, yearning over us, and longing to take every part of our being and make it what God desires to see it ! Yield yourselves altogether unto God, as men and women "who are alive from the dead, and your members as instruments of righteousness unto God." But remember, above all, that as you touch one another, as you report one another, as you have to work in connection with one another, remember, I beseech you, and let it affect every point of your life, that "ye are all one in Christ Jesus," and that Christ will never be satisfied till His prayer is actually fulfilled : "That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us : that the world may believe that Thou hast sent Me."

The Rev. Prebendary WEBB-PEPLOW followed his address with prayer, concluding with the Benediction.

*The true unity of the Church, which
is the Body of Christ—*

AS PERFECTED IN GLORY.

ADDRESSES BY

M. LE PASTEUR TH. MONOD.

REV. PRINCIPAL HANDLEY MOULE, M.A., D.D.

REV. F. W. MACDONALD. REV. J. MONRO GIBSON, M.A., D.D.

Thursday Evening, July 2nd, 1896.



THE Chair was occupied by M. le Pasteur TH. MONOD (Paris).

A hymn having been sung, the Rev. Dr. EBENEZER JENKINS offered prayer.

The CHAIRMAN.

My Friends,—Having been unexpectedly called to occupy the Chair this evening, I would say a word that I omitted to say before—that is, that I was to bear the greetings of the Interior Mission of France to the Evangelical Alliance. The Interior Mission was founded on the very principles of the Evangelical Alliance, immediately after our war in 1871, and the object of it is, that Christians in every place, without any distinction between churches, should gather together and work for the kingdom of Christ. They have asked me to be their delegate, and to tender their salutations. A few days ago, I came across a little document which, after a great deal of consideration, I think I had better not keep for myself. Although you may, perhaps, think that it does not refer to the subject before us this evening, it may be useful to read it, as it is not very long.

We might call it "The Evangelical Alliance 214 years ago." At that time the Puritans went across in the *Mayflower*, and later on in other ships. One of these Puritans was William Penn, who went across several times to that part of the country which bears his name. On one occasion he crossed in a ship called *Welcome*. The day before he sailed he had been writing to his friend Stephen Crisp in these words: "Many are my trials, yet not more than my supplies from my Heavenly Father, Whose glory I seek." The voyage was made in about eight weeks, which was then considered a good passage. But while crossing the Atlantic, thirty of the emigrants who had sailed from the Downs died from small-pox. The survivors, as long as they lived, had many a tale to tell of that sad passage, of William Penn's care and tenderness towards the sick, and his comforting exhortations and prayers with those who died on board. I have found this in an excellent book, called *The Penns and Penningtons*. Meanwhile, a venerable minister of the Gospel in America—Cotton Mather—was making ready to receive them. Cotton Mather was a well-known minister—a Puritan, and the writer of Mather's *Magnalia Christi*. Mather, I say, was preparing to receive them, and he wrote this letter, which is dated September 15, 1682:—

"To Ye Aged and Beloved, Mr. John Higginson: There be now at sea a ship called *Welcome*, which has on board 100 or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them. The general court has accordingly given secret orders to Master Molochi Huscott, of the Brig *Porpoise*, to waylay the said *Welcome* slyly, as near the Cape of Cod as may be, and make capture the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good of His minister and people."

And how do you think he signs it?

"Yours, in the bowels of Christ,

"COTTON MATHER."

Now, we have moved a bit. This seems monstrous; and it was monstrous. Surely the Lord might have said to him, “Ye know not what manner of spirit ye are of.” Let us be grateful, and see to it that we write nothing, or say nothing which, after 214 years, or even earlier, may cause those who come after us to wonder at us.

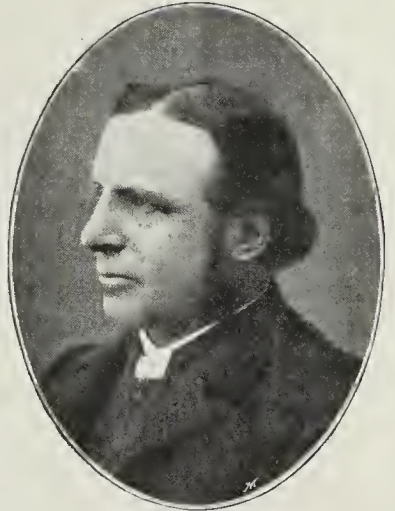
Now we come to better things. We come to the glorious subject of this evening. Let us introduce it by reading from Ephesians i. 15–23. Continuing, he said: The subject to-day, as you know, is the true unity of the Church, which is the Body of Christ—as perfected in glory; and the one thought to which I would direct your attention is, that that glory is not to be sought only in the future and in heaven, but in the present, and in the fellowship of Christ. What is the glory of heaven but the presence of Christ? Take Christ from heaven, and where is the glory? Well then, what we have to do is to dwell now in the glory of Christ. May we do so? Surely we may; and we should do so. Christ Himself has said, not only, “I will give them My glory,” but He has expressly said, “The glory which Thou gavest Me I have given them; that they may be one, even as We are one.” Here the Apostle Paul speaks of the “Father of glory”; James speaks of the “Lord of glory”; Peter speaks of the “Spirit of glory”; Stephen speaks of the “God of glory.” And if we, like Stephen, have our minds filled with the “God of glory” (we find it at the very beginning of his address, “The God of glory appeared unto our father Abraham”), by-and-by, as was the case with Peter, being full of the Holy Ghost and looking up steadfastly into heaven, we shall see the glory of God.

The Rev. Principal HANDLEY MOULE, M.A., D.D.

M. Monod led us in his introductory words to the Epistle of Paul to the Ephesians, and it is to the same epistle that I have been led in seeking for a message on this wonderful occasion, when we have been reminded in the last few minutes of the polyglot nature of our gathering. Our thoughts are led by it at once to remember the multifariousness and world-wide extent of the Church below, and to look forward to that life and state in which the polyglot condition will surely be over for ever, and when an unconscious prophecy of heathendom

will be fulfilled: "There are many languages for the dwellers on earth; the celestials have but one." I have been led to that Epistle to the Ephesians, almost of necessity, for it is an epistle full of the Church, and full of the glory of God present and to come. The apostle was guided, when writing to the Ephesians, to views of the Church of Christ at once profound, simple, and eternal. He speaks of the Church from its most transcendent aspects, while he brings down to the details of daily life the meaning which those aspects bear to the Christian's heart. In the opening chapters he speaks of the Church as presenting lessons of the glory of God to the "principalities and powers in the heavenly places."

In the 10th verse of the third chapter we have a wonderful thought—or, to use a better word, a wonderful fact. Let it come home to every one of us here to-night as we are members, by the grace of God, of the Church and Body of Christ, that in ourselves individually and collectively it pleases God to present lessons of what His grace can do—under difficulties indeed—to the principalities and the powers of the world and of glory. Then, in another passage, the apostle speaks of the Church as destined to fulfil this function for ever and ever. In the ages to come He is going to show what His grace is in its glorious manifestations—in His kindness toward us in Jesus Christ. The Epistle to the Ephesians takes the Church in its glorious ideal and secret reality. It does not forget the outward and the visible and the organized. It has things to say of the deepest significance about the Christian ministry, and about the ordered thoughts of Christian life; but, as has been beautifully said, "The epistle soars upon eagle wings; it stoops earthward ever and again, but, as it were, it gravitates above; it cannot but reascend to heaven, it cannot help going on into eternity, it finds its rest and its goal in glory." With this remembrance of the general character of the epistle, dear Christian friends, I call your special attention to-night, briefly, to two passages, kindred and connected, yet quite distinct.



REV. PRINCIPAL MOULE.

One is at the end of the third chapter, and the other is at the end of the second. In both you have, as a kindred and connecting point, the thought of a dwelling prepared for a divine indweller, the thought of a house and its inhabitant, the thought of a home prepared—not a lodging—a home for continuous residence, prepared for One infinitely worthy to occupy and to fill it. That is the connecting point. Then the divergent aspects of the passages, if I read them aright, are these: that the one specially looks to the Christian in his personal and individual life now, and the other to the Church of living members in their glorious union hereafter. What does the passage at the end of the third chapter speak of? I refer, as you will have guessed, to the 17th verse. The apostle there asks the Father that by the Spirit we may, through faith, welcome Christ to take permanent residence in our hearts. The Greek, you remember, emphasises “permanent residence.” The word used is distinctly that—that Christ may be a *permanent dweller* in your hearts. Not the wayfarer turning aside for the night, not the pilgrim passing with the morning sun upon his robe, but the Master at home—the Lord welcome to be always there. And that is evidently meant to be a present experience. Christ in you now, and in your hearts. Not merely generally in you, but Christ in your hearts, in the centre and the depth, at the springs and the sources of life, in the first springs of thought and will. That is meant to be the permanent condition of the Christian man. Never let our ideal sink below that, and never let our seeking for realization forget the ideal. It is not meant to be a life in Christ and Christ’s life in us—in-and-out and now-and-then—it is to be always *now*. Then what is said in the end of the second chapter? There the apostle leads us onward, as I take it, to the eternal future—that developed glory which is distinctive, and therefore is often called “glory” in the Bible.

M. Monod has reminded us of the present aspect of the word “glory.” Thanks be to God that it is so. Nevertheless, that which is glorified hath no glory in comparison with that which is better yet. Grace is glory begun, but there is yet that to come which will, in that sense, throw grace into the shade, and it will be as the flower is to the bud. It is of that we are to speak to-night. In the end of the second chapter (the last two verses) we have this before us: “In

Christ the corner-stone, all the building." You may render it equally "every building." To me it is almost as if the Greek demanded both the English renderings to bring out its fulness: "All the building and every building." Shall I render it as literally as I can? "Girt and fitted together, is growing into a holy sanctuary in the Lord; in whom you also are being builded together to form a permanent abode of God in the Spirit." There, again, is the same word, "permanent abode." The verb used at the end of chapter three is responded to by the noun of the same root used at the end of chapter two. Christ, the permanent dweller, in the miniature temple now; God, the permanent dweller, in the completed and harmonised and fully-inaugurated sanctuary then. Now here I see set before us one magnificent aspect of the prospect of the perfection of the unity of the true Church in glory. It is to be perfected as a Church, and its union is to be perfected as union there. It will there be an absolute correspondence at least of real with ideal. There will no longer be the least need (as I dare to say, in spite of many recent denials, there is an absolute need now) of distinguishing visible from invisible. No. Visible, then, to all the universe, will be the reality and the ideal of the Church and the body of the Lord. There it will be completed as a Church; and there unity will be completed, and perfected as unity. Here we have continually, in the matter of unity, to define, to explain, to apologise, and to reserve. We know that there are senses in which, without one reserve or one apology, we all, heart and soul, within these walls unite in the thought of union; but we have to remember that from other aspects, as regards organization, as regards operation, as regards mutual relation, union has not yet flowed into its glorious completeness. But it will have done so there. There will be one flock, as well as one Shepherd. There will be a manifest and an energetic and a perfect co-operation with one eternal end—the glory of God—on the part of every one of the innumerable members of the blessed body then. The message which this specially brings to us to-night, my friends, seems to me to be this: Why is the Church, in its highest sense, being builded together? We need to enter into the thought of the growth of Christianity in the world—this continual thought of the growth and the cohesion of the Christian body. It is growing together for a purpose. It is not being

fortuitously collocated; it is not being constructed merely as a curiosity or mosaic; it is being raised and builded into a sanctuary, and that sanctuary is being constructed against a great and wonderful inauguration time, when as in the old temple of stone and gold, long ago, so now, in this temple, made altogether of living stones, each of which is already a temple of Jesus Christ, the manifested Shekinah of the eternal heavens shall take up its final and its ultimate abode, and God shall irradiate the Church with His final glory, and shall shine out from His shrine to all the universe that needs His light. This I take to be the special message of the end of Ephesians, chap. ii. The Lord God is raising that temple, all the building and all the buildings, through many and varied processes now. As the ancient hymn reminds us, there is many a stroke and cutting of the tool that has to be endured by the materials as they are gathered, and as they are shaped; but nevertheless the building rises, the buildings rise, and by-and-by it will be seen how, while those, perhaps, who immediately helped to raise them, little realized it, the Supreme Architect was guiding things to cohesion and to harmony in His own sense at last. And then the sanctuary shall be ready, and the Shekinah shall come, and God shall begin to put His Church to its eternal uses—as His sanctuary and His home.

The message, once more I would repeat, is, that the Church is being constructed for glory, in order that it may, then and there, for ever serve the purposes of God. It will be not only to rest, it will be not only to rejoice, it will be not only to tune an eternal anthem of all the lives which will be lived for ever by the blessed, it will be still and always to work for Him. It will be to work for Him as the body works for the mind. It will be for ever, and only, to be at His disposal, as the abode of His blessed glory, and the fountain from which it shall flow forth, the echo which shall dispense its blessings, the body whose limbs shall eternally be ready at the slightest impulse of the Head. We do not know what those uses will be. We had much better wait till the day comes before we speculate much about them; but let us fix it deep in our hearts, with thankful thought and blessed expectation, that we have before us, as the completed Church of God, in its completed unity, its perfect order, its absolute centralisation, its faultless harmony—we have before us no otiose eternity. We

shall be for ever resting, that we may for ever serve day and night as His temple. And now, dear friends, in closing, what is the practical application of this celestial future? Heaven in the Bible is never unpractical in its presentation to us. Not a single thing is told us about the life of the blessed in the Bible merely to satisfy curiosity or to please imagination. It is all for holiness and for life. And so I turn for a moment from Ephesians ii. to Ephesians iii., and I ask, How, at the back of everything else, may we best prepare, each in our place, each in our life, for this great perfection of the unity of the Church in glory? In a hundred secondary ways. Above all things by studying with anxious, loving, daily care, to live the life of holy love toward all that name the name of Christ, with whom in the remotest way we can be brought into contact, by avoiding even toward those with whom we most differ, the word, the action, the tone, the manner that is at discord with the love of God. But at the heart of everything—at the back of it all—to see the origin and the secret for just that spirit of love toward others, ought we not to go to Ephesians iii. 17, and covet with great and daily eagerness that Christ shall be permanently resident in our hearts by faith. Not vaguely, but in *your* heart; not vaguely, but in *my* heart; remembering that the multitude is made of units. The temple is built of stones, and every stone is living, and is personal, and is itself; and not one can be admitted into the structure of the great sanctuary that has not been first a miniature, or a microcosm of the sanctuary itself. Let us covet the Lord's indwelling as Master, always at home in our hearts by faith; so we shall be on the straight line, each his own straight line, and all converging to that wonderful centre—the habitation of God in the Spirit. I repeat it, there are numberless secondary means and ways, but this must be the secret and the fountain of them all. It is in Christ in the heart that we find the hope of the glory in which God will, indeed, irradiate and overflow the Church. What brighter and more blessed and practical stimulus can life have than that? By Christ's power over the little things of to-day in me *now*, I am contributing, in Him, to the structure in which eternity and its inhabitants shall see with wonder and with joy, and with an ever-growing knowledge of what God is Himself—the Church transfigured into His endless dwelling by the Spirit. So be it. Amen.

The Rev. F. W. MACDONALD.

I think it will be remembered as a coincidence that during the Jubilee of the Evangelical Alliance the Pope should have published his Encyclical letter upon the unity of the Church. I do not propose to discuss or to criticise that document, but I think I shall express the feelings of many when I say that I am thankful for it. It will enable many who have lost their bearings to recover them; it may assist some waverers to know their own mind. I do not feel disappointed by the mystic character of that theory of unity; on the contrary, it is not mystic enough; it is far too matter-of-fact. There is too much brick and mortar, buttress and beam, lath and plaster. A vast organization, with a local centre and an earthly head, compares most unfavourably with the great house which is being built in all lands through all the ages—built of the unnumbered fellowship of believers in Christ, moving towards the manifestation of their unity, but meantime possessing many of its most precious accompaniments and fruits.

Like the previous speaker, I have felt myself driven to the Epistle to the Ephesians in preparing a few thoughts for this meeting, and I will read a few words to you from the 5th chapter, beginning in the middle of the 25th verse, "Christ loved the Church, and gave Himself for it." We are obviously obliged to give to the word "Church" the very widest, largest, loftiest signification that it ever bears. We leave the lower and lesser uses to which the word is properly put now and again, and here, in this passage, we may say that the word "Church" stands for all that it can stand for in its most august and complete meaning. Just as it would be impossible in translating the great verse, "God so loved the world," to reduce the meaning of the word "world" to any races or tribes of men, so it is impossible to narrow and limit the term "Church" here to any communities or organizations of those who call Jesus "Lord." It is of the whole Church, in its widest, completest, ideal aspect, that it is said Christ loved it.

And this is not quite the same thing as though St. Paul had written, "Christ loves the Church"—true, precious true, as that is; for the love of Christ for His Church is its perpetual

endowment ; it ever overshadows every member of Christ. The whole body of such is encompassed by the love of Christ, and out of the treasury of His love it is continually protected, guided, enriched, and blessed. But the apostle is not here and now saying that Christ loves the Church. His thought is not moving within the sphere of time and history: it is in heavenly places. He *loved* the Church before the foundation of the world.

We have here, in fact, one more instance of that most mysterious, and yet unspeakably precious, representation of our redemption with which the New Testament, and especially the writings of St. Paul, would make us familiar. He who was crucified under Pontius Pilate was the Lamb slain from the foundation of the world. He who descended in benediction on the day of Pentecost was "the grace given to us in Christ before the world began," and before the gospel was preached. Believers were chosen in Christ; and before the Church was born, Christ loved them. There is a love that follows acquaintance. We know it in our earthly relations; and it is not presumptuous to suggest that idea as entering into Christ's love for those who follow Him—a love strengthened and built up by acquaintance, by the guardian Lord and His obedient servant dwelling in union with each other. But there is a love prior to all that, and the mystery of it must not prevent our recognition that it is revealed. I do not think that any of us—and we have had, this evening, one of our most helpful expositors of the Epistle to the Ephesians addressing us—I do not think that any theologian is able perfectly and adequately to co-ordinate this aspect of the eternal—the mysterious redemption of mankind—with other aspects of it. But it is revealed to be recognised, revealed to minister to humility, to minister to reverence of God, and to lift us out of—pardon the word—out of our vulgar selves and little narrow prudential lines of religion into the region where angels veil their faces, and cry, "Holy, Holy, Holy, is the Lord God Almighty."

I repeat, then, the thought which comes home to us, I trust, with something of its own sanctity and solemnity—*Christ loved the Church*. He saw it from the first. The Church, when she attains her majority, when she is presented to Him a glorious Church, may use the words of the psalmist: "His eyes did see my substance yet being imperfect, and in His book

were all my members written when as yet there were none of them." Christ loved the Church, and that love of Christ brought the Church into existence. "He gave Himself for it." What does that term cover? The mystery of the incarnation, the ministry, the form of a servant, the death upon the cross, the resurrection, the ascension, the sitting at the right hand of God—all His mediatorial work. "He gave Himself for it." His love for the Church was not kindled by the sight of its actual qualities, but something deeper far, more mystic, than that. He called His Church into being to answer to the desire of His own heart. We could guard this, if it were necessary, by referring to related truths. No one will misunderstand me, I feel sure, if I pass them by. The Church, then, rises into being out of the sacrifice of Christ. We have not the word "self-sacrifice," just as it stands, in our English New Testament; but we need not be afraid to say that the world was redeemed by self-sacrifice. "He gave Himself for it." And the Church of Christ, when it shall at length answer to the eternal purpose of its Lord, when He can look upon it as the creation of His love, when He can utter the long-delayed benediction, and say, "It is good," He will take to Himself that which is His, not by fiat, but through the infinitely mysterious and glorious labours of sacrifice and suffering. "He gave Himself for it." And the goal towards which Christ is leading His Church is that He may present it to Himself a glorious Church. Now we might, perhaps, not unreasonably have expected that the Church, the object of the Redeemer's eternal love and choice, would have sprung into existence clothed from the first with its beauty, radiant from its birth with all its destined glory.

We might have argued that the Church, purchased thus by the blood of Christ, must in every feature correspond to the cost of its ransom, and show itself indisputably, unmistakably, the glorious thing He desired. So we might have reasoned if we were reasoning in the air, which is the region where a good deal of our reasoning is carried on. But when we turn to the New Testament, when we turn to the history of Christ's Church, we see at once that it was not so. When the Church was born it no more resembled the glorious Church "without spot or wrinkle or blemish, or any such thing," than does the puny infant resemble the stalwart man or beautiful woman. The Church of Christ has never answered to its ideal. We are

here to-day members of many Churches—English, French, German, Scandinavian, and American, and we are Anglicans, Presbyterians, Congregationalists, and Methodists. Not one of us is here to apologise for his Church. Not one of us is here to conceal his particular views as regards Church life; and there is not one of our Churches that is not worthy of our loyalty, of our love, of our service. But there is not one of our Churches that answers to the ideal, or forms a fit and adequate object for our devotion and admiration and love to rest upon. Some persons seek satisfaction and delight in their own Church by cultivating their churchmanship to the highest possible point of exclusive devotion and interest.

Now I do not think that it is in that way—by an intensified denominationalism—that the yearnings of the churchly instinct within us can be gratified. I had almost said that there is a confessed imperfection in our Churches. Those of us who have something to do with organizations and ministries of many kinds know full well that there are limits, inequalities, inconsistencies, shortcomings, imperfections, and to hide such facts from ourselves would not be for our health or happiness. The Jerusalem that now is is in bondage. The Church of Christ is moving under the leadership and hand of her Lord to a far-off divine event. It is in the charter of her existence that she shall be presented to her Lord “a glorious Church.” And glorious not in any minor sense, not by any loose and familiar way of speaking, but in the true and ultimate sense the Church of Christ shall be a glorious Church. In what does that glory consist? That question has been asked, I think, twice this evening. It will not be answered this evening. We may touch it with a reverent finger, and then we feel that we must wait. There is great room, dear friends, for devout imagining—if I may use the word. There is great room for hope and devout meditation, but no man can give you a categorical explanation of what the glory of the Church will be when Christ presents it to Himself.

We may at least pursue certain lines of suggestion. When all has been said that ought to be said about the imperfection of the Church in its present state, we do not abandon it or disparage it. There is enough of the promise and potency of glory in it now to sustain and strengthen us until the revelation of the sons of God. Every now and then there are flashes of that glory in the character of men and women, in movements

of the Spirit, in phases of character. Every Christian who is living in true union with his fellow Christians knows enough about his imperfections and theirs, but he knows that Christ is in His Church, and that there are exhibitions of moral and spiritual glory already in the Church of Christ. But between these beginnings, these promises, and the final fulfilment—that is where you have scope and room for thought. “Presented to Himself without spot or wrinkle or blemish or any such thing.”

The Church of Christ, which is now witnessing and working, over which the interceding hands of the Redeemer are spread in ceaseless protection and intercession—that Church shall put on her beautiful garments, and Christ shall present her to Himself a glorious Church. She shall arrive at that glory not through long stages of natural process, purging out the weak, and gradually securing moral and spiritual superiority. She shall reach her glory through the washing and sanctifying of her Lord. The glorious Church will be the completion of the act of redemption.

And so we may patiently put up with—I do not say our own infirmities; let us cultivate a holy impatience with them—but with the obvious imperfections of the whole ecclesiastical body. We are now distressed by the limitations and defects which are visible to our eyes. But let us remember that we own this treasure in earthen vessels, and we are moving forward to the culmination of Christ’s redeeming ministry, and shall share through His infinite grace in the manifestation of the sons of God.

“Then let our songs abound,
And every tear be dry;
We’re marching through Emmanuel’s land
To fairer worlds on high.”

The Rev. J. MONRO GIBSON, M.A., D.D.

When I agreed to speak on the Thursday night, I had not my attention called to the special part of the subject that was before us. It was the freedom of the evening, and not the particular subject, that determined the hour, for if I had known the subject I think I would have shrunk from it

as far too high for me. But I shall try to speak not of myself, but reverently to follow the teaching of the Lord Jesus in reference to that glory in which the unity of the Church shall be perfected. As I was listening to the last speaker I thought



REV. J. MONRO GIBSON, M.A., D.D.

I should take for my text the last words—"The Unity of the Church as perfected in glory." I fully agree with the words that were uttered by my friend in his delightful address, when he spoke of that as a subject that we could only feel after. We cannot grasp it, or comprehend it, any more than we can comprehend the length and the breadth, and the depth and the height, of the love of Christ, which passeth knowledge. But though we may not comprehend it, we may a little apprehend

it, and I think the way to do so is to follow, as closely as we can, our Saviour's own teaching on the subject, and that is what I propose, for a very short time, to do. The word "glory" is a very familiar one in Christian speech, and rightly so, but it is greatly to be feared that sufficient care is not always taken to keep it up to its Christian meaning. We are so apt to vulgarise the very words of Christ Himself, to drag them down from the pure atmosphere of His life and thought to the fogs and damps and malaria of the lower levels on which we live, I fear, many of us, the most of our lives—of which this world is a sad enough example. I can speak of it freely here, for I have not seen any sign of it in this gathering. But is it not the case that there are many Christian people, who, when they think of the glory which Christ promises His people, rise scarcely any higher than the conception of material magnificence, stopping at the "streets of gold" and the "gates of pearl," without passing on to the great spiritual realities, of which these were intended to be the symbols? When they speak of "going to glory," or "meeting one another in glory," they have in their minds little higher than the thought of splendour and gorgeousness—a kind of ethereal luxuriousness—about as far removed from our Lord's ideas of glory as anything could well be. We must remember that, though Christ

used the words of ordinary speech (or He could not have been understood at all), He, nevertheless, had to lift them up out of the grosser meanings, to pick the words out of the mire and convert them—the words needed converting as well as the people. He had to baptize them, to consecrate them to the service of the Saviour. And, therefore, when we wish to get the idea of such a word as “glory,” we must not content ourselves with its dictionary use or its vulgar meaning—what is understood by it in the street—we must carefully study how Christ used it, and how He expects us to understand it. At the beginning of His ministry, he uses it very little; and when He does, it is to depreciate rather than to exalt. “Solomon in all his glory was not arrayed like one of these”—that is not exalting the glory; that is exalting the beauty of the lily. Had He made glory a prominent thought in His early teaching, with the ideas which were then current of it, He would have excited desires and stimulated ambitions the very reverse of those He wished to encourage. So He keeps the idea in the background. He keeps His people from thinking of it, or making much of it; He keeps it in the background, until He has wrought out, in His own life, the true conception of it.

Our friends have gone to the epistle to the Ephesians, and I was glad that I was led back to the Gospels in order that we might have a change. You will observe in the Gospels that it is from the latter part that the passage comes. It is at the very close of His ministry that for the first time the Lord Jesus brings the thought of glory into prominence; and when He does so He does it in such a way as to set the disciples and set us to the study of His life, in order to discover the meaning of it. “The glory which Thou hast given me I have given unto them”—a glory quite different from anything which eye could see, or ear could hear, or the natural mind could even imagine. Then the words which follow are still further helpful to lead our minds in the right direction, “The glory which Thou hast given Me I have given them, that they may be one, even as We are one, Thou in Me, and I in Thee.” These words, as we all know, show the true nature of the Church’s unity. But on that I shall not dwell, because it was dealt with on Tuesday. What I wish to ask your attention to now is the true conception of glory. In these remarkable words, then, our Lord finds the glory of His life in the divine indwelling. “Thou in Me.” Just as it was in the

passage that Mr. Moule drew our attention to, it is the permanent indwelling of Christ. His glory was in the divine indwelling—"Thou in Me"; and the same glory is to be ours by His indwelling in us—"I in them." It is the inner invisible glory of the spirit of Christ in the lives of men. And that spirit, remember, is, above all, the spirit of the cross. Let us not forget that the whole intercessory prayer from which these words were taken was offered with the Cross full in view. You remember the first words of it—"Father, the hour is come"—I need not tell you what hour. It was the hour when His devotion to our cause was about to reach its consummation in His sacred death on the accursed tree. In this connection it is important to notice that the one thought inevitably calls up the other. "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." And that leads us to make the remark—which I think is an important one, and perhaps not always noticed—that in our Saviour's mind the thought of glory and the thought of the cross lay always very close together. You remember that when James and John came with the request, "Grant unto us that we may sit the one on Thy right hand, and the other on Thy left, in Thy glory"—the answer was, "Ye know not what ye ask." It was a share in His glory they were asking; but what that glory meant they had not the least idea then, though they learned it later on. They had the vulgarest idea of grandeur and lofty station connected with it—on high seats, and the multitude around saying, "See how great these men are." That was their idea then. The thought of the cross, of self-sacrifice, of heroic devotion, was as far as possible from their minds. Now see how tenderly and suggestively and incisively our Lord deals with them. "Ye know not what ye ask. Can ye drink of the cup that I drink of, or be baptized with the baptism that I am baptized with?" When He wished them to understand what His glory meant He pointed them to the Cross. You can understand the feeling of these two, who were both listening to the Saviour when He was offering up this prayer, "The glory which Thou gavest Me I have given them." And how fully they entered into it a few weeks later when they found themselves rejoicing "in that they were counted worthy"—of what? A high seat; a lofty station; great admiration; crowds shouting their praise? "They departed from the council rejoicing that they

were counted worthy to suffer shame for His name.” The same striking connection of Glory and the cross is found in that wonderful passage in John xii., when certain Greeks expressed a wish to see Him, and the vision of the cross, which was to be the centre of unity and of attraction for all people, rose clearly and awfully before them.

Let us read a few verses with the idea of noticing how the thoughts of glory and the cross are interwoven. It seems to me as if our Lord were battling with a stormy sea, and sometimes He is on the crest of a wave and sees the glory, and again He is at the bottom, and in darkness. Turn to verse twenty-three. “Jesus answered them saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be. If any man serve Me, him will My Father honour. Now is My soul troubled.” He is down in the trough again. “And what shall I say? Father, save Me from this hour. But for this cause came I unto this hour. Father, glorify Thy name.” He has gained the victory, you see, over the passing wave of depression. “Then came there a voice from heaven saying, I have both glorified it, and will glorify it again”—and so the passage goes on until its wonderful close—“I, if I be lifted up from the earth, will draw all men unto Me.” That word “lifted up” is the combination of the two ideas. You see the two ideas interchanging—the cross, glory; the cross, glory; the cross, glory; and then at last the cross and the glory are blended into one. Those who know the Greek know it. Oh! take us back to the angelic words, “Glory to God in the highest.” “I, if I be lifted up”—glorified from the earth. The two ideas are bound closely together in that glorious word. “I, if I be lifted up from the earth”—glorified—“will draw all men unto Me.” So also in John xiii. When Judas had gone out to betray Him, Jesus said, “Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.” And then see how quickly and, as it were, necessarily, He passes to the thought of His

people's unity in love, because that is an idea that always lies very close to it. Glory—the cross—the unity of the people in love. Immediately afterwards you have these words, “Little children, yet a little while I am with you”—there is the cross again. And then, “A new commandment I give unto you, That ye love one another, as I have loved you.” Love to the point of self-sacrifice. “That ye love one another, as I have loved you. By this shall all men know that ye are My disciples, if ye have love one to another.” We trust that by the reverent following of our Saviour's thoughts we are helped to see what He meant by glory—that which was glory to Him, that which ought to be glory to His disciples, and which will enter into the glory of the soul when we are perfected into one. There is first the glory of the divine presence in the life of man—“Thou in Me”—His glory, “I in them”—our glory; and then the strict and necessary consequence of this in a world of sin and sorrow—the glory of self-sacrificing devotion—because, if God is in us, if the spirit of Christ is in us, we cannot be selfish, we must be self-sacrificing. And that leads naturally and necessarily to that union in the unselfish devotion of life, the result of which will be when at last it comes that the world must believe in Him around whom they willingly gather as the “sent of God.” These are evidently the main thoughts in the mind of the Master when He says, “The glory which Thou hast given Me I have given them.” He was about to send His disciples to bear their cross. Sometimes we think that it was a great thing to take them away from His cross to the glory of heaven, but was it not a greater thing to keep these disciples out of heaven in order that they might bear the cross for Him in the world? He would have been glad to have treated them as He treated the thief whom He took to paradise; but He knew that what He was ordering was far better for them. He knew they would miss the glory of bearing the cross, of suffering for His name—the glory of bringing His ransomed home, and making up the number of the elect. He built up His glorious Church. All that He had in view for them He had when He said, “The glory which Thou hast given Me I have given them.” And when He proceeds, as He does in the next sentence, to speak of the heavenly glory—“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My

glory which Thou hast given Me”—He gives no indication that the meaning of the word is changed. If in one sentence He means the glory of love as shining in the sacrifice of the cross and gathering His people around Him in the blessed spirit of consecration, have we any right to suppose that in the next verse He means the glory of magnificence and splendour? Certainly not. That there will be magnificence and splendour in heaven I make not the slightest doubt, but that magnificence and splendour shall constitute the glory of heaven I do not for one moment believe. There, as here, the glory that excelleth shall be the glory of holiness and the glory of love. And even there that exultant cry of the great apostle shall not be obsolete, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” May we here recall Dante’s vision, when, after describing how the sign appeared in the heavens, he goes on—

“Here skill and power ’neath Memory’s burden break,
 For on that cross, all flashing, shone the Christ,
 So that I know not what fit type to take ;
 But whoso takes his cross and follows Christ
 Will pardon me for what I leave unsaid,
 Seeing in that sheen the levin-flash of Christ.
 From arm to arm and from the foot to head,
 Moved to and fro bright lights, and, as they went,
 Meeting and crossing, sparkling rays they shed.

“And as the lyre and harp, when duly tense
 Their many strings, make pleasant harmony
 For him who of each note has little sense,
 So then the lights that there appeared to me
 Around the cross melodious song did raise,
 Which rapt me, though their hymn mine ears did flee.”

But why go to Dante when we have the same sure word of prophecy—the vision of one who got nearer than Dante? Dante saw the cross, as it were, afar off, and the lights circling around it and about it, and he heard the melody of the music; but the words of it he could not catch; he was too far away. But there was one who saw the sight and heard the hymn of praise, and translated it for us into our poor language: “And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing as if it had been slain.” Ah! we do not leave the glory of the

cross behind us even there—"A Lamb as it had been slain . . . And the four living creatures and the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

Go back to the Epistle to the Ephesians and see how all things are to be headed up in Christ. All creation is to be in it. "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the dominion, and the glory, for ever and ever. . . . Amen." There is the unity of the Church. Ah! and of the whole creation perfected in God.

Part II.

AFTERNOON MEETINGS.

THE afternoon sessions of the Conference were devoted to a variety of subjects of general interest, and four meetings were held simultaneously each day.

Tuesday Afternoon, June 30th.

This afternoon a number of the foreign delegates visited St. Paul's Cathedral, where they were received and conducted over the building by the Ven. William Sinclair, D.D., Archdeacon of London, and were afterwards entertained at tea in the Chapter House.

There were also four meetings, numerously attended, held in the afternoon.

In the Large Hall a Bible Reading was conducted by the Rev. F. B. Meyer, whose address will be found on another page.

At the same time, in Room No. 4, a meeting on behalf of the Mildmay Mission to the Jews was held, and the report of this meeting will also be found on another page.

Under the Mulberry-tree a large gathering assembled, when General Sir JOHN FIELD, K.C.B., presided, and the subject was—

Evangalistic Work on the Continent.

The CHAIRMAN having spoken briefly, but sympathetically, with regard to the great subject selected for the meeting, called upon

MR. WILLIAM SOLTAU

(Of the McAll Mission in France).

After referring to the presence of Mrs. McAll at the meeting, and to the biography of the late Dr. McAll, recently written by her, and published by the Religious Tract Society, Mr. Soltau said:—

I will briefly tell you something about three departments of our work in France—the Mission Boat, Gospel Temperance, and the Christian Endeavour movement.

We had been in the habit of obtaining the loan of the late Mr. Henry Cook's boat for use each year in the ports of France, and in 1890 Dr. McAll had the *Herald of Mercy* towed up to Paris, and she lay for six weeks off the Pont de la Concorde, and most excellent meetings were held on board twice a day. Then the idea came to us to have a boat of our own, for inland work on the hundreds of miles of rivers and canals with which France is covered. By the kindness of friends (among others, the late Mrs. Barbour, M. S. de Neufville, &c.), our little boat, *Le Bon Messenger*, was built and



MR. WILLIAM SOLTAU.

started in the spring of 1892. On the Marne, the Ain, the Oise, and now on the Seine, most blessed work has been done. We have been able to get at the people of the country districts, the genuine, industrious, and intelligent French peasantry, to whom the Word of God is almost wholly unknown. In villages and hamlets, the boat has brought for the first time in this generation, at any rate, the simple Gospel story, told out by those who have experienced its power in their own heart and life. Large quantities of Gospels and Testaments have been circulated, and tracts and books widely distributed, while the hymns have been in themselves a means of great blessing.

Our plan is to decide in early spring what part shall be visited, and then, generally, we tow up the boat to the highest point we intend to reach, and she drops down stream, staying usually three weeks at each place, meetings being held nightly.

As to the work of *Gospel Temperance*, we have been forced to take it up. Formerly we used to be told that France was a sober nation, and such was the case thirty years since. To-day, alas! it is no longer so. The spread of spirit-drinking is alarming all lovers of their country, and the question of what can be done to stem the tide of drunkenness is occupying the minds of statesmen and philanthropists greatly. It was stated last year at the International Congress of Temperance Workers at Bâle, that France is now the first of European nations for the amount of alcohol consumed per head of the population. Great Britain comes seventh in the dark list.

The Christians in France are taking up the temperance work warmly. Pastor Bianquis of Rouen is the president of the *Société de la Croix Bleue*; and at Rouen, Lyons, Marseilles, as well as in Paris and in many other cities and towns, the good work is taking hold. At Marseilles, our friend, Pastor Lenoir, who is in charge of our work there, has been greatly blessed among the drunkards of that great city. He has a meeting every Sunday afternoon in the hall on the harbour, and has seen many saved from the terrible bondage of strong drink. He was telling us the other day, when in Paris, that the Director of Prisons for the Department told him he intended asking him to the prison, that M. Lenoir might have temperance meetings for the prisoners, and that he was going to write to the Home Office for permission to give M. Lenoir the names of prisoners leaving the jail, who had been convicted of crimes induced by drunkenness. May not this be the beginning of a much-needed Prison-gate Mission for France? We earnestly commend this branch of the work to your prayers.

The *Christian Endeavour* movement is taking hold in France, also, and in many Churches, as well as in our Mission, the *Sociétés d'Activité Chrétienne* are being formed. The young people are thus being trained to take their share in the work of the Lord, and not to expect that everything is to be done by the pastor and a select few only in the Church. In Paris, we have a band of young people now taking their place as efficient workers in many departments. The work is only beginning, and it is the "day of small things" with us in this, but none the less is there much to be thankful for in these signs of increased spiritual vitality.

There is much more that I would like to tell you of, but

time is not left me to do so. (Mr. Soltau then referred briefly to the ignorance of the people, to the Mariolatry that is preached boldly and barely in the churches, and to the ignorance of the Scriptures, which seems so strange to us with our open Bible.) The tender sympathy shown by the dear women in Brittany to the poor shipwrecked dead of the *Drummond Castle* has drawn all hearts towards France in these last few days. Let, then, our prayers go out continually towards that land, that God may bless all who are seeking faithfully to make known His name and His saving truth among the people.

Miss DE BROEN next gave an account of her work in connection with the Belleville Mission in Paris.

This was followed by an address by M. le Pasteur ANET, on Christian Work in Belgium in connection with the Belgian Missionary Church.*

Pastor FRITZ FLIEDNER

(Of Madrid)

spoke of Mission Work in Spain as follows:—

My dear Christian Friends,—From the darkest country of the Continent I have to bring our greetings to the Evangelical Alliance, from Spain, the country of the Inquisition, which even to this very day is the most intolerant of all the Roman



PASTOR FRITZ FLIEDNER.

Catholic countries. But God, who opened this country after three centuries of oppression, has kept hitherto also the doors open for His Gospel in spite of all difficulties, so that we still can speak of the triumphs of His blessed Word in Spain. Only a few weeks ago a Spanish Christian, from Asturias, wanted to come to Madrid. He was stoker in a manufactory, and he had saved the money throughout the year, penny by penny, in order to come by one of the cheap excursion trains. But how

could he find us out, or how were we to recognise him, in case we should go down to the station to meet him? So a

* This address, unfortunately, was not taken down by the reporters, through some misunderstanding. We greatly regret the omission.

friend wrote us, giving us his description, telling us that he was an old man, more than sixty years, small of stature, and very ugly. Besides all that, when leaving the train, he would hold a Bible in his hand. So we went down to meet him, and we recognised him at once, for he was indeed very ugly. But when I saw the Bible in his hand, and looked in his old ugly face, lighted up, as it were, in the joy of meeting a Christian brother, then he appeared to me quite a beauty. The Word of God binds men together in a true evangelical alliance.

Perhaps there are not many mission fields in the world where the workers of all denominations work in such good harmony together. Now, for instance, the day after to-morrow, the first Thursday of the month, all the different congregations of Madrid gather themselves in our Jesus Church, in *one* prayer-meeting; in the next month they will gather in another church, and so the prayer-meeting goes round to all the different churches. In this way our own people as well as our enemies know that there exists only one evangelical truth and one evangelical Church, though with different sections. We present to them one undivided front.

There is another gift of God besides the Word of God and the united prayer of the congregations, which forms a true bond of alliance, and that is our hymns. When I saw the hymn-book which you have printed for this Jubilee of the Evangelical Alliance, giving the same hymns in French and German and English, I might have put alongside the German and the French version nearly in every case the same hymn in our Spanish translation. For, thanks to God, we have now the best evangelical hymns, many of your best English hymns and of our German hymns, with their grand tunes in Spain, and the evangelical Spaniards delight in singing them. Exactly as in the time of the Reformation, these hymns are often the means of propagating the Gospel even to the remotest villages. Once I visited far up in the north one of our Spanish Christians, the only one existing in a very small village of Galicia, so small indeed that I could not find its name in any map. But when I came to Pontevedra, they told me that in order to reach this village I had to go on the road for about twelve hours. So I took the way under the feet, and marched on for twelve hours. Then it began to rain. I got rather wet, and was very glad when I arrived about eight o'clock in the night in the little village, and sought my way to the house of our

brother Nicolas. Having knocked at the door, a female informed me through the window that he was not at home. That annoyed me much. Should I have walked the twelve hours for nothing? "Where is he then?" I asked again. "He is in the academy of music," was the answer. "What! An academy of music in this nest? Where is it?" "In the house of the tailor!"

The tailor, who, while he was a soldier, had belonged to the music-band, had brought his trumpet with him to the village; so he was the only one there who knew something of music. And when my Nicolas wished to learn music, he went, of course, to the tailor. The tailor said, as all Spaniards are fond of big words: "All right then, we shall begin an academy of music," and so he had advanced from a tailor to a director of academy — it is true with one disciple only. But why did Nicolas wish at all to learn music? Why, he had asked us to send him our hymn-book from Madrid, and when he got it, he tried to use it. But he knew only one of our hymns; so he tried first to sing all the other hymns to this one tune he knew, and when he discovered that this would not do, he went to the tailor-director of the academy and tried to learn. As soon as I understood this, and saw our little hymn-book for Sunday-schools in his hands, I sat down, wet as I was, between the trumpeter-tailor and my Nicolas, holding the little hymn-book before the trumpeter. Then about ten in the night I went home with my good Nicolas to his abode, and got some bread and cheese; that was all that the good fellow had in his house. Then I climbed upstairs, and lay down in the hay under the roof, and that was the only dry thing I had got since the morning. At the dawn of the next day, about five o'clock, I had to go back those thirty or forty miles; but I thanked God from all my heart for His kindness in having shown unto me how our beautiful hymns to the praise of our Redeemer make their way into the most distant villages and hamlets of Spain.

But our principal work is to educate young Christian Spaniards to become male and female teachers, to be evangelists and pastors. We began, many years since, a college on a small scale; and I would ask earnestly the prayers of our friends for these our young students, especially for our young soldiers, who are now in the terrible war of Cuba. For not less than six of our college students are in the Spanish

army in Cuba. We may well say that prayers are offered up to God without ceasing for them. God has protected them hitherto in the most wonderful manner. One of the oldest has come safely through the dreaded yellow fever, while four of his fellow-soldiers, who were in the same room with him, died. Another of them had his hat pierced by a bullet in the battle, but he remained unhurt. A third one writes: "We had to pass through a terrible swamp, into which we sank knee-deep. The officer cried always to the 'Virgin de las Angustias,' the Virgin of the Anxieties, who is the great goddess of Andalusia, in order to stimulate and encourage the soldiers. But I kept on thinking the whole time, 'The Lord is the strength of my life; of whom shall I be afraid?' When we entered the swamp, I was one of the last; but when we came out, I was among the first soldiers."

In consequence of the great drought of this spring, all the miraculous images and virgins have been carried through the fields. It is, in Spain, literally true what Jeremiah says: "According to the number of thy cities are thy gods." In the neighbourhood of Segovia a famous ceremony took place. There, in the time of the Moors, two confessors of the Christian faith are said to have been beheaded by the Mahometans, and their heads thrown into a pond.

A miraculous light, seen by night above the waters, indicated the place of these holy remnants to the Christians, who took them away and buried them, adoring, of course, afterwards the images of these saints as patrons. Since that time the most effective means against the drought is believed to be the carrying of the images of these saints out of the church in order to dip them into the pond. This ceremony is called the "ceremony of dipping."

So it is not to be wondered at that one day in Madrid, near our Jesus Church, one of the fanatic adorers of the Virgin pretended one evening that the Virgin Mary had been appearing on the top of a roof. In one moment a great crowd of people surrounded him. Some affirmed that they also recognised the figure of the Virgin on the roof. One priest looked also steadily, and said then that he was not sure if it was really the Virgin, but that he had seen it moving. More than five thousand people filled this and all the neighbouring streets. No tram-car, no carriage was able to pass. The Lord Mayor comes; the Governor also; but though they affirm that on the

roof only a chimney is to be seen, and no Virgin, they cannot persuade the people to go home. At last the poor policemen are sent up on to the roof, and they have to throw the light of their lanterns from all sides on the chimney in order to prove to the multitude that it is only a chimney, and no holy Virgin. But the people do not separate till the soldiers are brought up, and the cavalry succeeds, at last, in driving the crowds away. This occurred in Madrid on the 26th of April, in the year of salvation 1896. Poor deluded people! There is none amongst the gods of the heathen who could give rain; and to the knowledge of the living God they have never been brought.

Oh, if we only had more workers in the harvest! We try what we can to educate some, and God has helped us wonderfully. But in order to make more effective such education, we ought to build a big college, or high-school, which, at the same time, ought to serve as a boarding-school, so that we could live in it, together with about fifty pupils. By a series of most wonderful providences of God, we have come into possession of a large building-ground. But no sooner had we begun building than we were at once forbidden to continue. Why? The archbishop had passed the place. He had seen the great building, and heard that it was destined for an evangelical school. At once he went to the Minister of the Interior, and prevailed upon him to hinder it. Then I went to the Lord Mayor. He told me that it was thought we were building a church, and not a school, because we had on the top of the house, in the plan, a spire and a bell. "Well," I said, "the bell is for the big clock which is below it. But if this is the stumbling-block, I will remove the bell, and lower the little spire. Then, perhaps, you will allow us to proceed with the building." So I changed the plan. The Lord Mayor was apparently satisfied; but he said he needed first to arrange some particulars about an adjoining street, which is passing through the ground. "How much time will that take?" I asked. "Oh, about three or four days," was the answer. But it did not take four or five days; it took seven long months, during which I went from one office to another—from the Lord Mayor to the architect, from the Government to the Town Council, from the notary to the lawyer, and all was in vain. I went to the Prime Minister, Canovas. He promised his help in this matter, if I would consent to make further changes in the building. Of

course I agreed to it at once. I had to take away the clock, and the bit of spire that was left, and then I got the permission to go on building. After other hindrances, I was summoned to an audience with the Prime Minister, who said, "You do not know the difficulties I have had about the building. It is true you have consented to all the changes I demanded, I cannot demand more from you; but I would ask, as a favour, could you not change the Gothic window on the top of the building?" "Well, I shall make it a round one." "And then the building terminates round," he continued. "They say, it is an apse. But it is not; however it is round." "Then I make it square," said I, because I was tired of it, and was perplexed for a moment. But God gave me the right word; so I said: "Perhaps we might make it an octagon." "Well, yes, make it an octagon. And now you may be sure that you shall not be hindered any more." And so it has been. We have been building without being hindered, and we trust to our God that we shall not need to cease from want of funds till it is finished. For the well of God has plenty of water. Don't forget us, dear friends, in your prayers. And now let me conclude with a Spanish proverb, which all of us shall take to heart to renew our strength in the work of God—*Uno con Dios es siempre la mayoría*, "One with God has always the majority."

The Rev. EDWARD CLARKE

(Of Spezia)

next gave an account of his Mission Work, as follows:—

If there is one person in the world who owes much to the Evangelical Alliance, it is myself. I was very early associated with some of the leading men among its founders. The large-hearted Dr. Steane, who laboured so earnestly for the founding of the Alliance, was a true personal friend of my own. Dr. Angus, of Regent's Park College, whose fame is world-wide, was my worthy tutor. These were among my earliest links to this noble Alliance.

In my work in Italy I have ever highly prized the sympathy and co-operation of the Evangelical Alliance, and as the SPEZIA MISSION, in the breadth of its sympathies and the spirit of its aims, is in such full accord with the Alliance, it is fitting that it should be represented here to-day.

It was in a suburb of Bath, where for twelve years I had a pastorate, that I heard one day in my study a voice distinctly say to me, "Edward Clarke, there is something you have yet to do for God that you have not done." So powerful was the impression made by these words upon me, that I could not but feel that God had spoken to me, and that conviction deepened. A horror of great darkness fell upon me, and after some days I felt constrained to cry, "O my Lord, tell me what Thou meanest. If thou wouldst have me give up home, friends, everything, to go anywhere for Thee—north, south, east, or west—I will go." But the darkness increased. In the afternoon a letter came from America—"We are in the midst of a great civil war here, and our hands are tied, but the magnificent opportunity for the Gospel in Italy should not be neglected. Garibaldi is opening up that great land, and the future of it is big with the glorious possibilities of the Gospel. We in America cannot go just now. Will not some of the young men of England go?" God gave me the conviction that this was the call for which He had been preparing me, and I said, "Lord, I will go." This was thirty years ago. Few thought the project feasible, or even sensible. One lady of wealth, and of high Christian character, who had helped me most generously at Bath, thought it a fool's scheme. The way did not open, and for three years I kept faithfully to my work with the weight of the call to Italy upon me, but with no door open. At length I broke down utterly, and the doctor to whom I was recommended, after a careful examination, said, "You must go to Italy, or the South of France. It is the only thing that will save your life. Do this, and you will be well in six months." We sold up our home and our books, and from Liverpool went to Leghorn. Here we called upon the noble Dr. Stewart. He and I, from our first meeting, were as one. He showed always the warmest sympathy with my longings and efforts for Italy. An intense friendship continued between us, without one break, for the whole twenty years which elapsed between that time and his death. He said, "You can do much here among the adults, but there is a great work to be done among the young." So we began later in the city of Spezia with one child. Quietly the work grew. It was broken up by the priests. Every form of opposition, which hatred could devise, was attempted. Still God's blessing was with us. To-day we have *over 940 children*

in our Bible Day Schools alone, and every branch of our work is instinet with the life of God. The Archbishop of Dublin said to me only a few days ago, "The Spezia Mission is the most wonderful work of which I have ever heard," and it has been an intense joy to me to receive, during this visit to England, some most striking testimonies, from those who know Italy well, to the immense influence God has given to the Mission.

Some time ago the priests collected all the Bibles and tracts upon which they could lay their hands. A great oration was made in the cathedral on the wickedness of these heretics, and of the awful consequences which would surely follow any acceptance of their teaching. The priest who had delivered the oration descended from the pulpit, and, beckoning to the people to follow him, led them to where a great fire had been made. Into this all the Bibles, etc., that he had been able to get were ordered to be thrown, and a scene of wild excitement followed, amid which great cries of "Burn the Protestants!" were raised.

The captain of the soldiers stationed in the city solemnly warned me of the strong feeling existing against me. "The Government want you to give up this preaching, and really you are exposing yourself to grave danger by it." "Yes, but," said I, "my government wishes me to continue to go forward, and my government is that of the Lord Jesus." "Well, if you will not stop, I must tell you that I have direct orders from the Government to protect you"; so at this time, and often afterwards, God's loving-kindness guarded me.

One day I was in a bank, and a gentleman chanced to hear me speak a word as to the blessing, in these times of breaking banks, of having money in a bank which never breaks. He was much impressed, and in a number of interviews which God permitted me to have with him afterwards, I was enabled to follow up the impression made. His wife was led to come to one of the Mission services; she heard the Word, was convinced of sin, repented, and became a new creature, all under the influence of God in one service. A little later she came and said, "Sir, can I do anything to help you in your work?" I prayed to God about her question. Soon after an awful visitation of cholera came to Spezia. God gave me strength to toil night and day among the sick and dying, and so marvellously helped me that not one patient, whom I had entirely in my own care, died. The Government of the city sought my aid, and the

Lord honoured the efforts which were put forth, and the fell disease, having spent its energy, abated. Of the orphan children who were left in the city, I proposed to the Government that I should take care, and in this way God established, without our planning, the Orphanage work, which He has made so great a blessing to Italy. After much prayer, I felt that no one promised to be more suitable to act as matron to this new institution than this good lady, who had offered her help. Thus it came about that she accepted the position, which she has held ever since; and it is a joy to me to testify that I never saw any persons more wonderfully suited to the work entrusted to them than she has proved herself to be.

Among the children in the Orphanage we have seen spiritual results so wonderful, and so blessed, that our hearts are filled with thanksgiving. To speak but of one instance: A child came to our care as a sacred trust from her dying father, who breathed his last in a hospital. Her stay with us in the Orphanage led to the development of a Christian character of no ordinary promise, and we held high hopes of what her future would be; but God's plans are not ours; sickness came upon her, and one day, to our deep sorrow, the doctor said that she had "only three months to live." I felt that I must find out the real state of her soul; and one afternoon, sitting by her bedside, I asked her, "Which would you choose, if you might have your choice, to be in suffering and weakness upon your bed for years *with Christ*, the hope of glory, in your heart, or to be given back your health and strength, with all the comforts and pleasures which earth can give, but *without Christ*?" She had grown up a singularly truthful child; indeed, as the matron said, "it seemed impossible for Pasqualina to tell a lie." My question evidently startled her, and seeing the conflict which was going on in her heart, I said, "Do not hurry to answer me. Take time for quiet thought." Later I prayed with her, and she, looking up so brightly into my face, said softly, but very deliberately and distinctly, "I have reflected, and I could not part with Jesus. I would rather lie here in pain and weakness for years *with Christ*, than be raised up to health and strength, with all the comforts and pleasures the world can give, without Him." Her last hour was one of simply triumphant passage into the glory-land.

How my heart longs to be enabled to do more for the children—aye, and for the grown-up people. If I had but

room, we could have at once *fifteen hundred children* in the schools, and, at our main Mission House, could we but enlarge, *seven or eight hundred* people to a service. In that land of so great darkness we get over seventy people to one of our meetings for prayer every Monday night, and I never heard such prayers elsewhere as I hear from the lips of these beloved converts from Roman Catholicism and infidelity. Oh, that God would put it into the hearts of some godly men or women to give us the means to get the sorely-needed larger space! My dear friend and fellow-worker, Rev. H. H. Pullen, is here with me to-day, and we are unitedly crying to God that He will send us the help which is so greatly wanted. In our schools, our Mission stations, our Orphanage, our work among the soldiers and sailors, and in every department of the Mission, we see reason to thank God and take courage, while we cry to Him to open the hearts of His people toward the terrible needs of poor sin-stricken Italy. We can do nothing for Jesus Christ by which we can merit anything: "Not unto us, but unto Thy name be the glory." God is no mendicant; Christ is not dependent upon our aid.

But oh, how great a privilege to help His cause, and give of what He has given, to win those who are in the darkness to the knowledge of His light!

Another meeting was held in the Tent at the same hour, when the following addresses were given:—

The Religious Awakening in Germany in the Early Part of the Nineteenth Century.

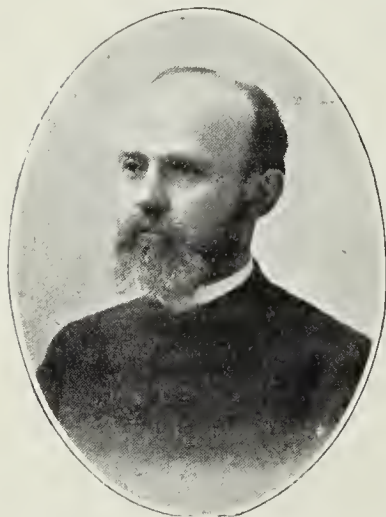
Rev. GEORGE U. WENNER, D.D.*

(*New York*).

At the commencement of the present century the land of Luther was a spiritual desert. Rationalism had reigned supreme for half a century, and the breath of this sirocco had destroyed almost every sign of verdure. Only here and there a few traces of life remained. Family worship was maintained in some homes. In pietistic circles even Christian fellowship was kept alive. There were writers like Claudius and

* Dr. WENNER'S address, though in the programme for this afternoon, was not delivered till Thursday.

Jung-Stilling, and preachers like Lavater, who openly confessed Christ, and declared that they could not get along without Him. But these were sporadic instances. The Word of the Lord was precious in those days, and there was no open vision.



REV. GEORGE U. WENNER, D.D.

In the closing year of the preceding century Schleiermacher could say to his congregation: "At the present time the life of the man of culture is far removed from everything that even resembles religion. I know very well that you worship God in secret as little as you visit His forsaken altars; that the only sacred objects to be met with in your beautifully-decorated homes are the witty proverbs of our wise men, and the splendid creations of our artists; that humanity and society, art and science, as much of them as you see fit to appropriate, have so completely taken possession of your hearts that you have no room for the eternal and holy Being, who, so far as you are concerned, lives entirely beyond this world. You are unanimously of the opinion that nothing new can be said on the subject of religion that has not already been adequately discussed in every direction by wise men and seers, and, would that I were not compelled to add, by seoffers and priests. Least of all, this can escape no one's observation, are you willing to hear from these latter, men who have long since been cast out by you, and who are regarded unworthy of your confidence, because they prefer to live in the weather-beaten ruins of their sanctuary, and cannot live even there without still more deforming and defiling it." Such was the verdict of the youthful preacher, pronounced in the capital city of German Protestantism by a man whose incisive intellect was destined to contribute so much to preparing the way for a new order of things. It is true the Bible was not ignored altogether. But it was not regarded as that system of truth concerning God and His kingdom *in which everything is significant*, and of which Christ is the heart and the life. It was a fine collection of pithy proverbs and useful suggestions. *But it had no authority.* Those who preached from its texts felt

quite competent to improve upon it. As Goethe makes one of his characters say : "It's just occurred to me to say, if I were Christ, I'd state it this way." There was no need of atonement, because there was no such thing as sin. Original sin, particularly, was a mere fabrication of the Middle Ages. Man was born innocent. The innocence of little children was a favourite topic of the preachers and the poets. In the course of growth, the lower nature unfortunately got a little ahead of the intellectual, and this caused trouble sometimes. But it was weakness rather than sin, and, if anyone was to blame, it was the Creator for having made man out of such poor material.

Faith in Christ was not that confidence in the Saviour's mercy and His power to help which the anxious and repentant sinner may attain ; it was a mere acceptance of the historical fact that such a good man as Christ once lived upon this earth. Salvation was obtained precisely as in the Roman Church, through works, not, indeed, the religious works which that Church prescribes, but the works of an upright, honest life.

Such a life, it is true, could know nothing of the peace of pardon, or rejoice in the assurance of sins forgiven ; but they believed it would be satisfactory to the good Father in heaven, because they were unconscious of the great gulf that separated sinful man from the holy God. Their conception of heaven was not that of the consummation of the kingdom of God, but rather that of an unknown country.

The effect of such an atmosphere on the services of God's house was apparent. The stately liturgy, derived from the purest periods of the Christian Church, revised by the Reformers, the inspiration of the Prayer-books of England and of Scandinavia, was suffered to crumble and decay. Its testimony concerning sin and redemption—concerning Christ and eternity—was too strong for the religious weaklings of the period. With vandal hands they removed one piece after another, until little remained but a hymn, an adulatory address to the Deity, and a sermon. Yes, the sermon remained ; the chief thing in the Protestant service. But it was not that sermon which constitutes the very life of the Christian service, *the testimony concerning Jesus*. How could they testify concerning Jesus, of whom they knew nothing ? The sermon of that day was a long and tedious dissertation on some useful topic—morality, history, or gardening. Its object was to instruct. Sometimes it became

hortatory, with the addition of a little artificial pathos. The sum of its morality was—"Be good, dear brethren, be good; for, oh, it is good to be good." The preachers were hard-pressed, it is true, when they came to the great festivals of the Church. But they were generally equal to the occasion. Thus, on the Easter text, "Mary Magdalene cometh early to the sepulchre," the theme of one preacher was—"The benefits of early rising."

Such preaching, of course, did not keep the churches full. Men got tired of hearing things that were entirely on the plane of their own reason, and that did not appeal to the deep things of conscience and faith. So they stayed away—the pious to read at home the sermons of Luther and Heurich Mueller and Brastberger; the indifferent and worldly, to acquire their information on gardening from more congenial sources. Some tried faithfully and conscientiously to go to church, as did Baron von Stein. For, he said, I can at least sing one of Gerhard's or Luther's hymns. But even this solace was taken away. The hymns themselves were corrupted, and the tunes were dismally dull. All expression of fundamental Christian doctrine was removed, and only the verbal shell of the magnificent psalms, with which the Evangelical Church had captured the nation in the earlier days, remained. Rhymed dissertations on duty, dietetics, and death made up the rest of the book. I have a shelf full of these curiosities with which to amuse my friends.

Still, there were those who thought that churches ought to be maintained; and good old Father Spalding certainly meant well when he preached his series of sermons on the usefulness (!) of the Christian ministry.

As for the morality of the times, a glance into the letters and accounts of life at Court and in society shows that Germany was only a second France.

And yet contemporary with this drought that almost swallowed up in Germany "Siloah's brook that flowed fast by the oracles of God," there had come in secular literature the second spring-time of German thought and expression.

For these were the days in which lived Goethe and Schiller, Herder, Wieland, and Lessing—titans who inscribed in almost imperishable characters a literature that knows almost nothing of Jesus of Nazareth. From the fountains that sprang forth where these men trod, the parched lips of Germans drank, and

were refreshed. With unutterable disdain they turned away from the inane platitudes which were offered by the pulpit, and, under the open sky of a restored heathenism, sang the classic songs of nature and of art. How strange that a Providence, which once made Greek form and Roman power the ready instruments for the propagation of Christianity, should, in these latter times, have permitted such an influence to go forth unsanctified by the baptism of the Spirit. And yet some of these men were not far from the kingdom of God. In his best days, Lessing was a Christian. His quarrel with Pastor Goeze, of Hamburg, on the subject of the Fragments, turned him, and confirmed him in the wrong, and he died a heathen. Goethe was several times under deep conviction, and, like a plaintive *Kyrie Eleison*, sounds his

“ Der du von dem Himmel bist,
Kummer, Leid und Schmerzen stillest,
Den der doppelt elend ist,
Doppelt mit Erquickung fuellest !
Ach, ich bin des Treibens muede,
Bangen Schmerzens, wilder Lust !
Suesser Friede ! Suesser Friede !
Komm, ach komm in meine Brust ! ”

But he had received the keynote from Lessing, and the three rings of Nathan the Wise were likewise the symbols of *his* religion. I cannot stop to characterize the others in their relations to the general current of thought. My purpose is attained when I have indicated the immense contrast between secular and so-called religious thought and expression, and have enabled you to estimate their probable respective influences on the minds of men.

This introduction has been somewhat lengthy, but we cannot well understand the nature of the revival unless we see clearly the condition of things that needed it. There came a change. How it came about no one can clearly tell. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth.” The influence of pietism had not altogether died out. Indeed, in many cases one may trace a distinct spiritual genealogy from Spener and Francke down to our times. Pietism burned like a fire in many isolated hearts and homes. But it failed to produce a general or widespread change. The Lord was not in the fire.

It was the period of Schleiermacher. His system undoubtedly demolished the defences of Rationalism, and prepared the way for modern thought. Like a great strong wind it brake in pieces the rocks. But the Lord was not in the wind.

Those were the days of the political humiliation of Germany. Her princes were cowards, and traitors to their heritage. With the besom of destruction Napoleon went to and fro through the land, and swept the nations before him like refuse. Under the terrible afflictions of this plague the people were led to cry mightily to the Lord. It was as though an earthquake had shattered the land. But the Lord was not in the earthquake.

These and other influences had their place in the movement we are about to describe, but they were not the original factors, the impelling motives. As Professor Francke says: "Whenever a real regeneration takes place in the Church there are higher spiritual powers that reach out and control the movements of earthly life; there are mysterious, only partially recognizable forces to which the renewal is due."

Sometimes the history of a great movement begins with the life of a single individual, or the publication of a book. It is then comparatively easy to trace its progress, and to analyze and describe its character. But in the case of the awakening in Germany at the beginning of the nineteenth century there was no such clearly-defined or local origin. It was a general movement, manifesting itself simultaneously in widely-separated localities and in modes and under circumstances that had apparently no relation one to another. This general movement then gave birth to the influences which subsequently were individualized and crystallized, and became the controlling forces of the age. It is therefore difficult from the multitude of examples to select such as will present a vivid picture, or will afford local colour. In describing the manifestations, therefore, of this revival I shall confine myself to such as will give a general idea of its characteristics.

Two events, however, deserve to be mentioned as having been the occasion of at least a quickened spiritual life in many parts of the country. Both took place in 1817. One was Claus Harms' republication, on the three-hundredth anniversary of the Reformation, of Luther's ninety-five theses with ninety-five theses of his own, adapted to the times. Harms was

Court preacher at Kiel, and his was almost the only voice that dared proclaim the old faith. His theses came like a trumpet-call, and, like their prototype of Luther's time, were soon read and discussed all over Germany. The moribund army of rationalistic preachers tried to crush him with ridicule and abuse, but they succeeded only in discomfiting themselves. The other event was the Cabinet Order of the King of Prussia, uniting the Lutheran and Reformed Churches of the kingdom. Along with this order came the publication of the Prayer-book for the use of the United Church. The course of the King had the effect of calling the attention of the people to the question of distinctive doctrines, and thus, by sharpening their intellects, to prepare the way for spiritual truths. But these were merely incidents, and are by no means to be regarded as causes.

On the shores of the Baltic lies the province of Pomerania. Its people are a sturdy and manly race. Three brothers, von Below, members of the nobility, came home from the wars, having found Christ through a simple reading of the Bible. Through their efforts almost the entire nobility of the province were brought to Christ. The secret disciples greatly rejoiced, and, as the pulpits were still occupied by unbelieving preachers, the meetings took the form of conventicles. The Government sent soldiers to suppress them, but all in vain. The movement grew in power until it had covered the whole province. Physical demonstrations, which usually occur in times of great excitement, such as bodily contortions and trances, were not lacking here. The immediate effects were of a somewhat sensational and irregular character. But Pomerania is to-day one of the staunchest Christian provinces because of the revival of those days.

In Bavaria it caused a great sensation at the University of Erlangen when Professor Krafft commenced his lectures with prayer. Many were the spiritual children whom he begat, and their children are as the stars for multitude.

In Berlin there lived Baron von Kottwitz, whose motto was "Remain unknown." His passion was to find young men and to lead them to Christ. Among those who here received an impulse for eternity was August Tholuck. Tholuck went to Halle, and thenceforward Halle became the spiritual birth-place of hundreds who, in turn, became the apostles of a vigorous and all-conquering Christianity.

In Berlin there were at least twenty conventicles, where mechanics, officers of the army, and students of the university came together to listen to the exposition of Scripture by simple laymen. Baker Drewitz's shop used to be crowded to overflowing. One day the parish minister came to him and peremptorily forbade the meetings. The baker looked at him with astonishment, and then, tapping him upon the shoulders, said to him solemnly, "Man, man, how will you be able to answer for that in the day of judgment?" The minister was frightened and went away. Nevertheless, the police attempted to suppress the gatherings, and they had to be held in secret.

In the Uckermark, as well as in Silesia and other parts of Prussia, the movement took on a separatistic character by reason of the Prayer-book agitation. Great crowds met in the market-places and in the open fields, and listened to the preaching of the old and almost forgotten doctrines. The Jews took advantage of the situation, and, having bought up in other parts of the country the old and unadulterated hymn and prayer books, sold them in the communities where the revival was taking place. With great pathos they would read passages that related to the work and the sufferings of Christ in order to commend their wares to the intending purchasers.

Here, as well as in Dresden and other parts of Saxony, and in Franconia, the people determined to seek new homes for themselves in America where they might worship God in larger freedom, and in more complete Christian fellowship. Large numbers sold their farms for whatever they would bring, and under the leadership of chosen pastors, crossed the Atlantic and settled in the New World—the Prussians in the neighbourhood of Buffalo, the Saxons in the neighbourhood of St. Louis, and the Franconians in the forests of Michigan. Their descendants form to-day the powerful Missouri Synod. It has 1800 pastors, a communicant membership of half a million, and a most thorough system of education. It is the straitest sect of the Lutherans, but it is uncompromisingly loyal to what it considers to be the truth, and is destined to play an important part in the development of the German Church in America.

Nor was it only among Protestants that this influence was felt. In Roman Catholic Bavaria, Feneberg and Martin Boos and Bishop Sailer appear as saintly representatives of a truly

catholic faith. The awakening that resulted from their teaching and preaching was of a truly evangelical character. It was eventually suppressed by the Jesuits; but, while it lasted, it made a powerful impression upon the people. By emphasizing the finished work of Christ, it brought many souls into the light and freedom of the Gospel. One of its results was the organization of a Bible Society, which, under Roman Catholic auspices, distributed tens of thousands of copies of the Holy Scriptures among the people. Two of their saintliest ministers—Henhoefer, of Baden, and John Evangelist Gossner—could not become reconciled to the demands of the Jesuits, and, after enduring much persecution, were received into the Evangelical Church. They, being dead, still speak in their published works, as well as in the lives of those who were brought to Christ by their apostolic ministry.

Some of the features of this movement have been referred to in the course of the narrative. It originated largely with laymen. The forlorn condition of the Church drove the people at first into conventicles. It partook largely of a pietistic character. In some places it led to extravagant vagaries. In others it led to a separation from the State Church, and even from the native land. In its earlier history it favoured the spirit of union, not merely between the Lutherans and Reformed, but also between Protestants and Catholics. In its later development, however, the distinct confessional marks were again emphasized, and the historical results of denominational divisions were preserved. Hence we find the vivifying results of the movement in both branches of the Evangelical Church.

I have said but little as to the nature of the teaching and the preaching. It was hardly necessary to do so, since the entire movement was an affirmation of that which the preceding period denied. As Harms said in one of his theses, "The old faith taught that God created man. The new faith teaches that man created God." The religious awakening was a return to the old faith. The Rationalists denied the authority of Scripture. The revival sprang from a devout study of the Word of God, and a humble recognition of its authority. The Rationalists denied the divine-human character of Christ, and the necessity of an atonement. The new movement took for its motto, "Christ for us, Christ in us."

Another feature of the movement is that it very early came

into the universities. In the very fields where Rationalism had triumphed, God raised up a host of young, ardent, devoted men, who were touched with the divine fire, and who went forth to recapture Germany for Christ. That the victory has not yet been fully won need not surprise us. For, when we remember what the conditions were when they entered the field, it seems almost miraculous that they have held their own. When the masses have once been alienated from the faith, it is not an easy task, nay, it is a superhuman task, to bring them back again.

But I will now endeavour to point out some of the permanent results of that awakening. These results were, first, political. The imperial power of Germany was restored, not when the aged King was crowned at Versailles. It came to her along with her religious regeneration. As in the individual there are times when he obtains a clearer view of himself and of his calling, and in that light can see beyond the little things of his daily occupation, so also there come to nations times when they too renew their youth in the recognition of their divine calling. Germany was at heart Christian, but she had forsaken the living God. Her humiliation culminated in the battle of Jena. She again returned to the God of her fathers. The spirit of the new national life breathed in the stirring songs of men like Schenkendorf, who placed the name of Jesus once more on the national banner; and of Arndt, who tells us that the Fatherland is where "German hymns to God are sung." We may concede that this result was not permanent, and I place it first because I do not attach to it the highest importance. But while it lasted it was exceedingly significant.

The results were, secondly, ecclesiastical. To the spineless sentiment of an age that has no convictions, nothing seems sweeter or more desirable than that all Christians should meet together in one flock, and allow no differences of doctrine or policy to separate them. Their idea of Church union is

" Wir glauben all an einen Gott
Christ, Jude, Heid, und Hottentot."

History shows that God has given to each Church special *charismata*. Loyalty to truth forbids the mere shutting of our eyes to differences that actually exist. Nothing is gained for true unity when, for the sake of artificial peace and quiet,

we ignore the distinctive doctrines of the Churches. So far as the Lutheran Church is concerned, I can only report that the religious revival brought about also a regeneration of the Church, a renewal of Church consciousness in which especially the doctrines of grace, the authority of Scripture, and the infinite significance of the person of Christ, obtained a new hold upon the consciences of men.

Thirdly, there were social results. In a quiet, unobtrusive way, believing Christians of the school of Francke, and members of the groups that found their centre in the Christianity Society of 1780 had all along been working for the Christian training of the young, the rescue of the fallen, and the sending of the Gospel to the heathen. But the efforts were comparatively weak, and were only the types and harbingers of that which was to be. The long winter, that had covered the land and had frozen Christian activity, was passing away, and the grass and the flowers began to appear. The first efforts were scattered and feeble. Falk, in Weimar, admitted a few vagrant boys to his table to take the place of his own children, whom the angel of death had carried away. Fliedner, at Kaiserswerth, opened his garden-house to shelter a discharged female convict, and called for Christian women to help him to care for God's sick and poor. Wichern, in Hamburg, could not bear to see the neglected street-boys go to ruin, and, with his mother, moved into the little cabin in the outskirts of the city in order that he might be a father to the forsaken children. Such were the initial steps—the first beginnings of a work that was destined to rally around it an army of helpers, and to concentrate in it the prayers and efforts of a renewed people. If time permitted, it would be an inspiration to consider the growth, the methods, and the spirit of the Inner Mission of Germany. But *you must listen to a few of the figures.* There are 38 general associations and conferences for the purpose of regulating the work. Of brother houses, or institutions for the education of deacons or lay-helpers, there are 15, the most important of which is the Rauhe Haus, near Hamburg. Of deaconess' houses there are 73; and the number of sisters who have devoted their lives to the care of the sick, the poor, and the neglected, is 10,412. A late directory gives the names of hundreds of associations labouring in the interest of the Inner Mission, and yet it gives the names of the principal ones only. Through it, however, we

may obtain a glimpse into the character of the work. The Inner Mission carries the children of the poor into its cribs, its nurseries, and its Christian schools. In 250 houses of refuge it gathers neglected and depraved youth under Christian influences. There are 51 societies, whose object is to place such children in Christian homes. It enters the prisons, and opens a door of hope to the criminal. While the percentage of relapses in the Prussian prisons is 75, that of the Moabit, in Berlin, which is under the care of Wichern's Brothers, was only 21. It bends over the lowest of the fallen, and bids the magdalen and the drunkard not to despair. In every city it has its *Herberge zur Heimat*, its cheerful homes for young men, where meals and lodgings may be obtained at a nominal price. There are 184 of these homes for young men, and 44 for young women. For the tramp problem it has found a solution in the successful colonies of Wilhelmsdorf and elsewhere. In its hospitals more than 500,000 patients were cared for last year by the deaconesses, who, on more than three thousand stations, are working without pay, asking no other reward than the privilege of labouring for Christ and His Church. It has established associations for the promotion of Christian art and Church song. The Church Song Society numbers 13 national or general societies, representing 600 local organizations. Twenty-two book and tract societies and 26 Bible societies represent some of the organized efforts for the spread of Christian literature. There are 12 associations for the promotion of theological study and the training of young men for the ministry. Its Gustavus Adolphus Society sends out itinerant preachers to the *diaspora*, the scattered and neglected families in Roman Catholic lands, and supports churches and schools in all German lands where the conditions are such that the State Church cannot care for the people. This does not include the regular religious work of Church and State, or the philanthropic institutions not in accord with the Inner Mission. It is only the volunteer work of Christians, supplemental to the regular work of the Church. Nor does it include the great Foreign Missionary Societies which, while they do not report financial figures that can compare with those of wealthy England or America, have yielded results that cannot be overlooked. In America and in England we have seen, of late years, a general revival in the question of the Social Mission of the Church. But there

is hardly a form of Christian effort for the redemption of the masses, the germ of which may not be found in some one or other of the institutions of the Inner Mission.

Indeed, this is what generally impresses us—the *germinal* character of the work, and the profusion of growth that has sprung up from the seed that has been scattered. Pastor Schaefer, in preparing the statistics, declares that the effect upon him has been overwhelming. In enumerating only the more important undertakings of the Inner Mission, he has had to reckon, not merely by hundreds, but by thousands. It is as if one were entering a forest, where not only the lofty trees spread out their branches, but where the underbrush also fills out all the space below. It is like a fruitful garden, where all things grow that a rich soil and the blessing of God can produce. Finally there were intellectual results. The theology of the Church was regenerated. Reuter, of Goettingen, says, “Without a knowledge of Christianity it is impossible to understand Church History. To the uninitiated its events seem little else than repulsive caricatures.” But this is true also of theology. Without a knowledge of Christ it is impossible to understand Christian theology. The eye, in order to see, must be capable of receiving the sunlight. “In Thy light shall we see light.”

The deep questions of the human soul in regard to its relations with God, the answer of God in the mysterious revelation of the person and work of His Son, how could they be understood and explained by a generation that knew not God? But when Christian experience became one of the incontrovertible facts of life, it was natural that theology should assume a new aspect; it became a living testimony for Christ. Time would fail me to name even a few of the noble army of witnesses who in this field have demonstrated the fact of the regeneration.

While it is true that new and more formidable enemies have arisen in our days, our confidence is strengthened by the experience of the past, and we are emboldened to say:

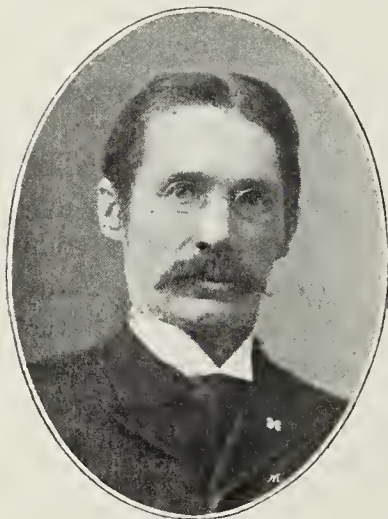
“Oh, where are kingdoms of the earth,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.”

The Evangelical Alliance and the African Slave Trade.

Mr. HELI CHATELAIN.

When, last Saturday, in Westminster Abbey, fifty of us delegates tarried a minute or so over the mortal remains of David Livingstone, and heard from Dean Bradley's lips how the tomb on which we stood contained only the embalmed

body of the hero, while his heart remained in that Dark Continent which he had loved so much and served so well, varied were no doubt the thoughts which flitted across each one of our minds.



MR. HELI CHATELAIN.

What interested me more than anything else were these memorable words of Livingstone engraved on his tomb-slab, and found among the last which he wrote: "All I can add in my solitude is, May Heaven's rich blessing come down on every one—American, English, or Turk—who will help to heal *this open sore*

of the world." Livingstone was not given to exaggeration or sensational language. What was the awful evil which he, standing on the threshold of eternity, thus termed "the open sore of the world"? The African slave trade, you say. Quite so; but do you know what this slave trade was, and what it still is to-day? Perhaps you do; perhaps you don't. Years ago I thought I knew. After twelve years of study and personal experience in Africa I realize how little I knew, and how little the world yet knows, of the extent and of the depth of this festering sore.

Most of you readers of current literature have heard of the Arab slave traders in Africa. You have had pictured to you those wily traders coming as friends to a tribe of unsuspecting natives; winning their confidence by a free distribution of European trinkets, which to those primitive people are like treasures from some magic world; then impressing them with the superiority of their fighting powers

by a display of the effects of firearms ; then kindling the flame of inter-tribal war by stirring up half-forgotten feuds ; then overpowering one of the factions by joining the other ; looting the conquered towns, killing the strong, the helpless old and the useless babes, while the young women and the boys are put in chains and marched off to the slave mart. You have followed the slave caravan on its zigzag to the coast, marking its progress by the skeletons of starved and murdered victims, some of whom must fall a living prey to lurking jackals and hyenas. At the sight, you may have called for a strong arm to stop that inhuman business, and shoot or hang those Mohammedan fiends. You may have gone so far as to hate all African Arabs and wish that they were wiped off from the face of the earth ; thus forgetting that some of them had, more than once, saved Livingstone's life, and that Christ died for such sinners as well as for us.

This slave trade practised by Arabs in Africa is probably thought by many here to constitute the open sore of the world. So it does in part, but only in a relatively small part. The oft-repeated statement that the Arabs introduced slave raiding and slave trading into Africa, and that the removal of the Arabs would heal the open sore of the world, is not correct. Those great sections of the Dark Continent, where no Arab has ever penetrated, where the Arabs are not even known by hearsay, are the theatre of similar crimes, perpetrated by pure heathen Africans. Nor was the traffic in human beings introduced by British, American, or Portuguese slave traders in the days of American slavery.

The institution of slavery, and the slave trade which keeps it up, are constituent elements in the social order of native Africa, as they were in the social order of Greece and Rome, and of most peoples at some stage of their development. In varying degree slavery exists now, and slave trade is practised, over the whole face of the African Continent, a continent which is, in round numbers, 5000 miles long and 4500 miles wide. The evil prevails not only throughout the European spheres of influence, but in all the African colonies and protectorates of Great Britain, France, Germany, and in the Congo State. According to the estimate of the Commissioner of the British and Foreign Anti-Slavery Society, who has lately returned from a trip to the Red Sea and Zanzibar, the supply of the slave trade which he has witnessed there still

requires the annual sacrifice of 20,000 lives in the interior. It is computed that among the 250,000,000 African wards of the Colonial Powers, at least 50,000,000 are still slaves, and 500,000 lives are, according to the British and Foreign Anti-Slavery Society, annually sacrificed in the slave trade. When you get some idea of the extent of this evil, you must admit that Livingstone's expression, "the open sore of the world," is by no means too strong.

As to the depth of the sore, the following facts will help to fathom it:—

In native Africa every child that is born is the property of its maternal uncle—in some tribes of its father—who can dispose of it as he pleases. He has the right to sell his human property, and he does not hesitate to do so whenever his own liberty or life is at stake. This is one (1) of the sources which supply the native slave trade. Among the other sources we may distinguish: (2) *Self-sale* by gamblers, by cowards in war, or by people threatened with death by famine. (3) *Sale of insolvent debtors*, who have neither cattle nor children to sell in their own stead. (4) *Sale of criminals by legal action*: As there are no jails, criminals found guilty of adultery, homicide, or witchcraft are either put to death or sold into slavery far away from their homes. (5) *Kidnapping*: This is more common than is generally believed. Any unprotected person is liable to be kidnapped and sold for what he or she will fetch. (6) *Capture in war*: All captives taken in war are the legal property of their captors.

The slaves themselves believe in the system of slavery, for they too can own slaves, and one of their greatest desires is to be able to treat somebody as they themselves are treated (a human trait which is by no means confined to them). The vast majority of Africans are, therefore, inveterate slave dealers, and natural supporters of the institution. Evidently no healthy progress is possible so long as this deplorable system prevails; because free men will not condescend to do any kind of work habitually performed by slaves.

The Arab slave trade has been largely stopped by England, Germany, and the Congo State, but the all-pervading native slave trade, which is to the Arab slave trade somewhat like the entire rainfall of a land to one of its rushing torrents, and which constitutes the real open sore of the world, is almost as flourishing as ever. Africa is, indeed,

as Mackay of Uganda put it, "bleeding out her life-blood at every pore." That native institution cannot be suppressed by mere legislation, or mere force. It requires a regeneration of the African native, and a complete reconstruction of Africa's social order. Thus the healing of this running sore appears to be a problem as great and as complex as the evil itself. Yet it *must* be solved.

The Colonial Powers have all but completed the political partition of the African Continent, and they are responsible for what is going on in their spheres or protectorates. In the Brussels Act, which went into effect in 1892, all the civilized Powers declare every form of slave trade illegal, and the Colonial Powers assume the gigantic duty, not only of liberating the victims of the slave trade, as fast as possible, but, of caring for the slaves whom they do liberate.

That greedy adventurers who risk their lives in Africa for the main purpose of quickly making money at all costs are not the right sort of men to reform and educate freed slaves, is evident. That the missionary societies now existing are not prepared to undertake this great social work in addition to their spiritual work, is generally confessed by themselves. That special societies, and a host of devoted men and women, who will make the healing of this open sore of the world their principal business, must supplement the action of the governments, is recognised by the latter in the Brussels Act. Official protection and aid is guaranteed to such benevolent societies without distinction of creed.

These kindly dispositions and solemn pledges of the ruling Powers in Africa open wide doors of usefulness, and offer a rare opportunity for the extension of Christ's kingdom through a novel and noble Samaritan agency.

The present Pope and his Church have not been slow to seize this opportunity. With their generous support, French, Belgian, and German Catholics are rapidly spreading over the continent their network of Catholic towns, mostly founded with ex-slaves whom the Governments, Protestant as well as Catholic, have turned over to their care.

It will ever be to the credit of the Evangelical Alliance that it has to some extent realized the importance of this cause, and been the first Protestant body to encourage the organization of national liberation leagues. As early as 1888, the International Council of the Alliance in Berlin, adopting a resolution

offered by Dr. Fabri, of the Rhenish Mission, invited the branches of the Alliance to take up this cause. Many seem to be under the impression that this effort remained fruitless. Perhaps they are mistaken. There is to-day in Germany a promising African Evangelical League, whose object it is to work for the solution of Africa's social problems along evangelical lines, and that society has now started in German East Africa its first settlement of liberated slaves. The best-known representative at this conference of the German Evangelical Alliance, Count Bernstorff, is also a leading member of this German Philafrican League. The General Conference of the Evangelical Alliance at Florence, in 1891, renewed the invitation to its branches to promote the formation of Evangelical Leagues for the healing of the world's open sore; and again some thought that nothing would result from this resolution. Yet some results are visible. The Swiss Society for the relief of African slaves, largely organized by Alliance men, has succeeded in stirring the hearts of the Swiss Protestants, and it will ere long enter upon the practical work of founding a refuge and settlement of liberated slaves in the hinterland of the British Gold Coast. The first president of the Swiss Society, Mr. Edouard Naville, and his successor, Count de St. George, are among the prominent members of this Conference.

In the United States, where the imperious duty of helping the State Governments to educate over 6,000,000 of their own freed slaves still levies a heavy tax on the resources of evangelical philanthropy, the cause of the African slaves found a field in some respects peculiarly difficult, and in others particularly well prepared. From 1893 to 1896 nothing was said or done in behalf of American participation in this international movement for the extinction of slavery in Africa. But in the few months of this year broad foundations have been laid for a national organization, which promises to do great things for the African slaves. This Society, now practically organized, is called the Philafrican Liberators' League.* It differs from some other leagues in that it is more representative of the leading denominations, and includes in its board of directors a greater variety of social classes; in that it has a well-matured plan of social reconstruction, and

* The address of the Philafrican Liberators' League is 511, United Charities Building, New York.

embraces in its objects the solution of all social problems which Africa may ever offer. It was not started nor organized by the Evangelical Alliance, nor has it the least official connection with it, but the fact that six officers of the American Alliance are among its directors and founders shows that Alliance men have, in America as well as in Germany and Switzerland, been among the first to befriend practical plans for the healing of the world's open sore.

The originator of the Philafrican Liberators' League acknowledges his indebtedness to Dr. Josiah Strong, the General Secretary of the American Alliance, for the encouragement he gave him during the early, struggling stage of the work, and to the Evangelical Alliance itself for adding its official endorsement and commendation of the League to those of other American bodies and philanthropic leaders.

Prominent members of the German, the Swiss, and the American Leagues on behalf of African slaves, now meet here for the first time in the history of their societies, and it is again to the existence of the Alliance that they are indebted for this privilege.

In view of these facts, nobody will deny that Secretary Arnold and the other speakers at Exeter Hall, last night, by no means overrated the influence for good of the Evangelical Alliance; for they left out this very creditable work of the International Alliance, of the National Alliances, and of Alliance men in encouraging the organization of practical efforts for the emancipation and education of African slaves.

The Alliance is, therefore, included in the blessing which the dying Livingstone called down on everyone—American, English, or Turk; meaning, Roman Catholic, Protestant, or Moslem—who would help to heal what still is “the open sore of the world.”

Wednesday Afternoon, July 1st.

The Evangelical Alliance and Christian
Co-operation.

THIS meeting, held in the Large Hall, was to have been presided over by Count F. van Bylandt (Holland), but he was absent through illness, and the chair was taken by Mr. A. H. BRANDT (Holland).

The CHAIRMAN.

I have to express my regret for the absence, due to ailment, of my friend Count F. van Bylandt; but I am happy to be on this platform to-day to testify to the interest which the Dutch people take in the proceedings of the Evangelical Alliance, and the welfare of the English nation. My friends in Holland will be grateful to me if I just mention a few names dear to them in the cause of evangelical truth—Dr. Capadose, Mr. da Costa, Mr. Groen van Prinsterer, Baron Mackay (the father of Lord Reay), Mr. Elout van Soeterwonde, and other gentlemen who, fifty years ago, applauded, with thanks to God, the founding of the Evangelical Alliance. Later on, when the Conference, in 1867, was held in Amsterdam, Professor van Oosterzee, the Rev. Cohen Stuart, and others, were glad and thankful to enlist as members and speakers. The Evangelical Alliance has no proper organization in Holland. There is no Dutch branch; but this I may say, the Alliance has our deepest sympathy in the work which, under God, it is permitted to accomplish over the whole world. I am glad to be able to inform you that, since the news of the Armenian outrages reached our ears, we have raised upwards of 3000 guelders, equivalent to about £250 English money, on behalf of the suffering poor of that unhappy

land. This money, I need not say, was not sent to the Sultan ; it was sent to the British Embassy, and, no doubt, it has found its way to alleviate the distress of those who stand so much in need of it.

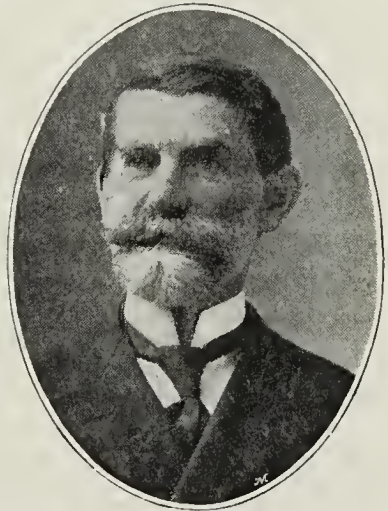
The first address was given by the General Secretary of the Evangelical Alliance in the United States of America.

The Churches and the Signs of the Times.

The Rev. Dr. JOSIAH STRONG.

It is the duty of the Churches to be open-eyed. This is implied by the Master's rebuke of the Pharisees and Sadducees for not discerning the signs of their times.

Carlyle somewhere says that "the insight of genius consists in co-operating with the real movement of the world." And this is true, because the real movement of the world is given to it by the hand of its Creator and Governor. There is now taking place a great world-movement of the utmost significance, the indications of which constitute the most important signs of the times. A movement so fundamental must find expression in the industrial, intellectual, political, philanthropic, and religious worlds. The limitations of the occasion forbid more than a glance at the signs of this movement as they appear in these several spheres. Let us first point them out, and then seek to interpret them.



REV. DR. JOSIAH STRONG.

Look for a moment at the industrial world. Only three generations ago industry was individual ; it has now become organized. The process of organization first extended from the home to the factory. Soon the factory became a part of a larger system, including in its organization the town, the province, or region, then the whole country ; and now we have entered on the last great stage, viz., that of organizing the industries of the world. The great industries have

become mutually dependent. Thus mining, transportation, and manufactures depend each upon the others. A coal miners' strike a few years ago stopped the work of 200,000 British operatives and mechanics. Industrial conditions in one country profoundly affect those in another. The tendency is from the separate and simple to the combined and complex. The great sign of the times in the industrial world is the tendency toward organization. Capital is organizing; it is being massed in great corporations, syndicates, pools, trusts. Labour is organizing; working men are organized in unions, and unions are organized in federations. And it is significant that capital and labour, thus organized, are pitted against each other in hostile camps. Their warfare is as unreasonable and as unnatural as would be strife between the two wings of a bird. The great need of the industrial world to-day is the reconciliation, the complete co-ordination, of capital and labour.

Glance now at the intellectual world. There is a quickening of thought in many directions, but, if I mistake not, the most notable sign of the times in this sphere is the creation of the science of sociology. When the phrase "science of society" was coined—only a few years ago—it was deemed absurd and even wicked. To-day this science has a voluminous literature. Chairs of sociology have been endowed in seminaries, colleges, and universities, many periodicals are devoted to its interests, and it has very distinctly coloured fiction and the Press.

Science always seeks generalizations; and the generalizations after which thinking men are most earnestly grasping to-day are those which relate to human society.

Turn now to the political world. The most significant sign of the times which I here remark is the tendency from representative government to democratic government, from government by the legislative body to government by the people themselves.

The founders of our institutions in the United States believed in and inaugurated parliamentary rather than democratic government. The people were to send wise men to the Electoral College, and these men were to select the President and vice-President of the Republic. The people were to elect their representatives to Congress and the State Legislatures, and these representatives were to make or amend the laws. Now the Electoral College is

no longer a deliberative body, but simply records the expressed will of the people, and Congress is becoming less and less a deliberative body. It is the Press and the citizen who deliberate and discuss, and the legislative body puts in legal form what is believed to be the will of the people. Government is becoming more and more completely government by public opinion. To effect a reform we do not begin with the Legislatures or Congress, but with the people. Whenever the will of the people is pronounced it is quickly embodied in law. The tendency is towards the referendum. Switzerland has already adopted it. Being a small Republic, it more readily yields to this tendency of the times, and so becomes prophetic of the course which the greater Republic is likely to follow.

This tendency is less marked in Great Britain, but is distinctly discernible, and is indicated by the demand for the abrogation of the House of Lords.

I must notice another sign in the political skies of the United States, and one which constitutes a cloud of great promise on our horizon, viz., the rise of a new patriotism, which is civil rather than military. We have many citizens who, when the drum beats the nation to battle, are willing to give both property and life for their country, but who, in the piping times of peace, are not willing to sacrifice a little time and comfort for the public good. They are so absorbed with their private concerns that they leave public affairs to conscienceless demagogues. It has been wittily said that the mediæval sovereign hired a fellow to be his fool; but the popular sovereign hires the fellow to be his master and is his own fool. We are now learning that this is an exceedingly expensive arrangement—that it costs, especially in our municipal governments, numberless abuses and bottomless political corruption; and there is arising a new patriotism, which is profoundly interested in civic affairs, and is willing to give time and effort for the public good. We are beginning to discover that what our country needs is not so much sons who are willing to die for her, as sons who are willing to live for her; which is as much more difficult as it is less glorious.

For the correction of abuses there are springing up in all our cities good government clubs, vigilance leagues, committees of one hundred, and the like; so numerous that it has

become a problem how to co-ordinate them so as to secure their effective co-operation.

Another sign of the times is the new philanthropy. A profound change has taken place in the world's sensibilities. I have read somewhere that, a few centuries ago, French humanity expressed itself in a royal edict forbidding the baron, when out hunting, to kill more than three of his slaves or serfs for the purpose of warming his feet in their bodies. To-day, the abuse of a dog is a crime. Men no longer accept suffering as something normal, and as a matter of course. They now look on it as abnormal, and feel called by it to find its causes, and, if possible, remove them. There is a new hope for humanity. Men are refusing to believe that ignorance and poverty and suffering are always to be the earthly lot of the many. There is a new social ideal that reverses the thought of the past, and puts the golden age in the future. There is a new social spirit, and it is the spirit of brotherhood. Many illustrations of this growing sense of brotherhood might be given, but a single one must suffice. Among those who have established social settlements in the slums of our great cities are some who are agnostics. I know men who do not believe in the immortality of man, or the existence of God, who are living in the midst of squalor and disease and misery, and are giving their time, their money, and their lives that they may make the wretchedness of the slums a little less wretched. There has never been a time when religion or country lacked martyrs; but, until recently, I think we may challenge all history to show men and women, without the inspiration of religion or patriotism, giving up their lives for humanity simply from the love of man as man. It indicates a philanthropy new in degree if not in kind.

Like the new patriotism, this new philanthropy is expressing itself in a multiplicity of organizations, and these organizations often overlap; friction is developed, there is waste of time, effort, and money; so that in social, as in political reforms, one of the great needs of the times has come to be the co-ordination of effort and organization in the interest of economy and effectiveness.

Glance now at the signs of the times in the ecclesiastical and religious world. The most significant in the former sphere is the movement of the Churches toward each other.

The tap-root of the Reformation was the right of private

judgment, which produced the great trunk of Protestantism; this naturally divided into the several branches of the Lutheran, Anglican, and Reformed Churches, which again divided and subdivided, until we reached the *reductio ad absurdum* of individualism in religion, represented by the twig, and illustrated by the old Scotch auntie, of whom you have heard. Someone said to her, "Auntie, they tell me that you think there won't be anyone saved except you and the minister." "Weel," she replied, "I dinna ken; but sometimes I ha' my doubts about the meenister." A denomination of one, and a heaven for one, is as far as you can get in that direction; and when the pendulum has reached the extreme point it begins to swing back again.

We may well believe that the organization of this Alliance fifty years ago marked the beginning of the reaction; and we may well thank God that we live in a day when the movement in the Church of Christ is no longer centrifugal, but has begun to be centripetal. We hear of Pan-Methodist and Pan-Congregational and Pan-Anglican Conferences. And some of you are fresh from the great Pan-Presbyterian Alliance at Glasgow, which represents a constituency of 20,000,000 persons. One begins to hope that, some day, there may be a "pan" big enough to hold us all! We are coming to see that all true followers of Christ have vastly more in common than in difference; and we are laying emphasis on the essentials in which we agree, rather than on the non-essentials in which we differ. More than this, for ten years the ecclesiastical question which has absorbed more attention than any other, is that of organic Church union.

In the distinctly religious sphere the pre-eminent sign of the times is the return to Christ. We are no longer satisfied to receive the water of life through duly-authorized and correctly-labelled conduits, but go back to the fountain head—even Christ Himself. Never before were the character and teachings of Christ so profoundly studied; and, as Principal Fairbairn says, this generation knows more of Christ than any generation between His own and ours. One most important result of this return to Christ has been the rediscovery of the kingdom of God, of which Christ said so much, and of which His followers, until recently, have said so little. There is taking place a veritable Christian renaissance, which is destined to have a profound influence on the Church and on civilization.

We have glanced hurriedly at the signs of the times in the several great spheres of life in which a real world-movement would most surely manifest itself. Let us now attempt their interpretation. If we find that the signs of the times in these five great spheres are all explained by the same generalization, if they all point to the same conclusion, we may be morally certain of the correctness of our conclusion.

These signs signify that Society is beginning to come to self-consciousness. This is a great world-movement, which marks the beginning of a new era in the progress of the race, and one which profoundly concerns the Church of Christ. What do we mean by Society's coming to self-consciousness? Society has a life of its own which is something greater than the lives of the individuals who compose it. Society is not a mere aggregation of human beings; it is an organism, subject to its own laws of development. The life of the many is becoming more and more one life, with common interests, and the increasing recognition and appreciation of this fact is what is meant by Society's coming to self-consciousness.

Look at these signs of the times in the light of this generalization. In the industrial world, the organization and division of labour are constantly increasing our mutual dependence, and so making us more deeply conscious of multiplied relations, common interests, and of our one complex life.

The new social science, which is now occupying so large a place in the intellectual world, means that as Society has begun to be conscious of itself, it is seeking to account for itself, to discover the laws of its own being and development, to know what is normal and what is abnormal, to ascertain what are the conditions of social health and disease.

In the political world the tendency toward democracy means that the multitude is becoming more distinctly conscious of its needs, its capabilities, its powers—in a word, more conscious of itself and the oneness of its life; and the new patriotism signifies the same thing. When a man who has been wounded and bruised is unconscious, one of the first signs of returning consciousness is the sense of pain. In the United States the recognition of the political wounds and bruises in our municipal life indicates a dawning self-consciousness

on the part of Society; and the new patriotism is the attempt to remove these evils, to relieve the pain.

In like manner the new philanthropy shows that we are becoming conscious that we are members one of another; and when one member suffers the other members suffer with it. This new self-consciousness of Society has made it sensitive to suffering of every kind, and the new philanthropy is the effort to relieve it.

In the ecclesiastical world the movement of the Churches toward each other means that as we become more conscious of the organic life of Society, the solidarity of the race, we feel more deeply the oneness of our religious life, and better appreciate the incongruity of a divided Church—the members of the body of Christ competing instead of co-operating one with another.

The movement back to Christ signifies vastly more than can be pointed out in a few sentences. In this connection we can do little more than note the fact that it seems to have been timed by Divine Providence to meet the necessities of the age.

We all recognize the fact that the period in which we are living is transitional. The era on which we are just entering is complementary to that which is just closing, and which began with the Renaissance and the Reformation. Those great movements may be explained by the fact that the *individual* then arrived at full self-consciousness. Now the race is taking its next step forward by *Society's* coming to self-consciousness. In the scale of being, not until we arrive at self-conscious man do we find a conscience. The two words are closely related, and come from the same root. Not until we know things in their relations, know them together—*con scio*—are we capable of a conscience. When the individual arrived at full self-consciousness, *i.e.*, at the time of the Renaissance and Reformation, there followed a wonderful quickening of conscience, and a long list of noble reforms. The development of *social* self-consciousness, now taking place, will be accompanied by the development of a social conscience, which at present is only rudimentary, and will be followed by another long list of reforms; but these will be of a different type.

When, at the time of the Reformation, the individual discovered that his relations to God were strictly personal; when he perceived that he had duties to God from which

no man could absolve him, he discovered that he had rights of which no man must rob him—if imperative duties, then inalienable rights. Hence the great reforms of the past three hundred and fifty years, such as the progress of civil and religious liberty, the elevation of woman, the abolition of slavery, and the like, have all come because men have recognized and won their rights.

But the close and multiplied relations into which steam and electricity have brought us—relations so close that they become intolerable unless they are right relations—compel me to recognize *your* rights as well as *mine*: and to recognize your *rights* is to acknowledge my *duties*. This new era, therefore, of social self-consciousness is characterized by new perceptions of social obligations. The watchword of the old era was *rights*, that of the new will be *duties*. The spirit of the old was, "I am as good as you"; that of the new will be, "You are as good as I."

It is only a few years since many were saying that Christianity had spent its force. We were told that an individualistic religion might serve and satisfy an individualistic age; but now conditions had changed. New and complicated relations between man and man created new problems for which Christianity, it was said, had no solution. But the return to Christ has caused new light to break forth from His teachings, and we are now beginning to see that Christ laid down the fundamental law for man not only in his relations with God, but also in his relations with his fellow. We are beginning to see that the religion of Jesus is not individualistic, but pre-eminently social. Selfishness is disintegrative and anti-social. Love is the antidote of selfishness, and as love is the fundamental law of Christianity, the Christianity of Christ is, and is to be, the great social, or organizing, power in this new era; while His conception of the kingdom of God, fully come on this earth, affords the highest possible social ideal.

We have allowed ourselves but a few minutes in which to consider the relations of the Churches to these signs of the times, or, rather, to the world-movement which these signs point out. This great world-movement marks a new evolution in civilization. If, now, the new civilization of the twentieth century is to be more Christian than that of the nineteenth, it will be because the Churches more effectively apply to it the

principles taught by Jesus. I believe that the Church of Christ will see and seize her opportunity. One of the evidences of her divine origin is the fact that, without changing her principles, she can adapt herself to changed conditions. When the individual came to full self-consciousness at the time of the Reformation, that adaptation was made by a return and an advance—a return from tradition to the Word of God; an advance by applying that Word to the *individual* conscience as never before. Already are there signs that the Christian Church is making a new adaptation of herself, and, as before, by a return and an advance—a return to the simplicity which is in Christ; and an advance by applying the long-neglected social teachings of Jesus to the *social* conscience.

Do you tell me that this will lead the Churches beyond their proper sphere? It is pre-eminently the duty of the Churches to educate the conscience. Wherever, therefore, Conscience raises her sceptre, there the Churches have a duty. The sphere of conscience is all life. The sphere of the Churches, therefore, is all life. The Churches should not exercise authority anywhere, save in the administration of their own internal affairs; but they should exert influence everywhere—in every nook and corner of life.

The kingdom of God is as broad as the law of God. Wherever that law is perfectly obeyed, there that kingdom has perfectly come. Jesus taught that that kingdom is yet to come in all the earth. He taught us to pray, “Thy kingdom come, Thy will be done in earth as it is in heaven”—*as* it is in heaven, *i.e.*, perfectly; and He would never mock us by teaching us a vain prayer impossible of fulfilment. He came to establish that kingdom in the earth, and organized His Church to carry on the work which He had begun. It is the mission of His Church to hasten the coming of that kingdom. That kingdom pervades every sphere of life, because God’s law pervades every sphere of life. The Churches are, therefore, vitally concerned with every sphere of life.

We are now prepared to appreciate more fully the relations of the Churches to the signs of the times. The Churches are vitally concerned with this great tendency toward organization in the industrial world. Organization implies the multiplication of relations, the increase of mutual dependence, the adjustment of part to part. Where relations are not right, where mutual dependence does not beget a sense of mutual

obligation, where part is not properly adjusted to part, there are friction, discontent, strife. Jesus Christ laid down the great laws on which alone industrial organization can be perfected, viz., the law of service and the law of love; and, until these are accepted, there will be industrial war between labour and capital, between conflicting interests, between nation and nation. It is the duty of the Churches, if they would declare the whole counsel of their Master, to proclaim these laws as applicable to every sphere of life, and binding on every conscience. If industrial war and the selfishness which inspires it are inconsistent with the full coming of the kingdom, then they must cease, and it is the duty of the Churches to make them cease.

The Churches are vitally concerned with the new social science. They should both influence it and be influenced by it. Instead of suffering it to assume an anti-Christian attitude, like so many of the sciences in the earlier stages of their development, they should show that Jesus Christ laid down the fundamental laws on which this science must be built. And the Churches must be instructed by this science until their horizon has been widened to the full scope of their social mission. Heretofore, they have thought their mission limited by the circle described around the individual as the centre. Henceforth, they must look upon it as bounded by the ellipse described around the individual and society as the two foci.

The Churches are vitally concerned with the political sphere and the great movement therein which has been pointed out. The kingdoms of this world cannot become the kingdom of our Lord until they recognize that as nations they are subject to His law. That is, the kingdom cannot fully come until many political reforms have been effected, which can be accomplished only through the education of public opinion and of the popular conscience.

The Churches are vitally concerned with the new philanthropy. Surely this ought to go without saying. It can hardly be necessary to argue that the professed followers of Him who went about doing good are under obligations to love their neighbour as themselves, and to bring forth works meet for such love. Alas for the Churches and their influence, if men who do not believe in the existence of God or the immortality of man, show more sympathy with suffering

and make greater sacrifices to relieve it than do the Churches! Do not misunderstand me to preach the Gospel of salvation from suffering as a substitute for the Gospel of salvation from sin. There can never be a substitute for the old Gospel so long as there is sin in the world. Sin is the root of the world's evils, and there can be no social salvation without salvation from sin. Jesus Christ is the only Saviour of Society as well as the only Saviour of the individual. It is quite possible for Society to be well governed, well fed, well housed, well educated, and, at the same time, *well rotted*. There are a thousand humanities, which are good, and which we bid God-speed; but if their promoters think by such means to save Society, while they refuse to recognize the prime source of social ills, they are guilty of social quackery. When religion and philanthropy are separated it is to the detriment of both. In the Master's teaching and example they are united, and what He joined together the Churches ought never to have put asunder. Instead of undertaking, in the name of Jesus Christ, all reforms needed for the relief and elevation of humanity, the Churches have left them to individual Christian effort; and hence there have sprung up outside the Churches a thousand organizations which are doing the proper work of the Churches.

This is one great reason why the Churches have so largely lost their hold on working men. So long as our efforts in their behalf are confined to opening missions they will not believe in our disinterestedness. So long as they believe that we seek them for the sake of the Churches, our efforts will be in vain. Such efforts are no proof of love. Love is not commercial, it never calculates; it breaks the alabaster box of precious ointment upon the object of its devotion, and gives itself without measure and without price. When the Churches thus love the multitude, and give proof of such love, the people will flock to them like doves to their windows.

The fifth sign of the times, to which your attention has been called, is the tendency of the Churches toward one another. I do not believe that this means organic Church union for many generations yet to come, but it does mean the possibility of effective co-operation, which is the great demand of the hour, and without which it is impossible for the Churches to accomplish the regeneration of Society.

It has been shown that there are many organizations springing up in the interest of reforms of all sorts, the overlapping of which involves friction, waste, and inefficiency. There is need of co-ordination that will enable these many organizations to co-operate intelligently to the same end. That co-ordination, I believe, the Churches can effect, and in so doing grasp the situation, and successfully undertake their social mission.

On the solution of this great and most urgent problem, the Evangelical Alliance for the United States has, for several years, fixed its attention. While we have not been unmindful of the great objects for which the fathers met here fifty years ago, and during the past two years have spent much time and effort in behalf of our persecuted brethren in Turkey, we have remembered that "new occasions teach new duties"; and in view of the fact that civilization is entering on a new era, and that we have reached the sociological age of the world, we have striven to find an answer to the question, How may the Churches accomplish their social mission, and thus put a Christian stamp on the new civilization of the new century? We have made extensive investigations in city and country, we have studied and tested methods, and, having shaped a plan of organization and co-operation, we, some eight or nine months since, submitted it to the criticism of the leaders of Christian thought and work in the various denominations in America. It was enthusiastically received, and unreservedly endorsed. By the organizers of our greatest religious enterprises it was declared to be thoroughly practicable, and calculated to accomplish the desired end. Last December the religious Press called public attention to it, and, within a few weeks, hundreds of applications for plans of organization and work were received, coming from nearly every State and territory of the Union; also from Canada. Since then we have received information of organizations effected and work begun in cities and country; sometimes the Churches of a single community, sometimes those of one, two, or three townships, and, in a few instances, those of a whole county co-operating. Such co-operation in practical Christian work we believe to be the best way to cultivate Christian fellowship between different denominations; and the Evangelical Alliance, where the various Evangelical Churches meet on common ground, we believe to be the fittest instrumentality for organizing such co-operation.

“One shall chase a thousand, and two put”—not two thousand, but—“ten thousand to flight”—the cumulative effect of co-operation. Many of the evil forces of Society are multiplying their effectiveness by organization; and, as one of England’s great statesmen—Edmund Burke—has said, “When bad men combine, the good must associate.” The Churches do not now “hate one another for the love of God,” as has been said; but they still stand apart, so far as practical Christian work is concerned, satisfied to emphasize their spiritual unity, and to say pleasant things about one another. But this is not enough. A transitional period like this is one of transeendent opportunity, because, at such times, Society is plastic. The great forces which mould civilization—commerce, manufactures, education, politics, war—have all, in some comprehensive way, laid hold of the power which comes from organization—all save the forces of religion and reform. These are, for the most part, unorganized, and therefore weak. Unless the Churches join hands, not simply in Christian fellowship, but in Christian *work*, they will lose the opportunity of ages, and the world will wait for centuries for a transformation of our civilization, which the Churches, through co-operation, might work out in a single generation.

Will the Churches see and seize their opportunity? There are signs that they will. I can give you but one. Many years ago in New England there was an exceptionally hard winter. The snow lay on the ground far into the spring. Fodder was nearly exhausted. The farmers were troubled. Neighbour Jones went out to his gate one morning to talk with neighbour Leavitt, who was driving past. “I don’t see what we’re going to do, neighbour Leavitt,” said he; “brook’s frozen solid, hay ’most gone, and no sign of a break-up.” “I see a great sign of an early break-up,” replied neighbour Leavitt. “What! Do you, though?” said Farmer Jones; “I don’t see any; and I’ve been on the look-out, I can tell you.” “I see a great sign of an early break-up,” slowly repeated neighbour Leavitt; “I don’t see how we can get along without it.” And, sure enough, within a week the brooks were laughing over their newly-found liberty, and the cattle were cropping the sweet grass which had been growing for weeks under the snow.

I have faith in neighbour Leavitt’s sign, because I have faith in God, and because man’s extremity is God’s oppor-

tunity. When I think of the crisis in which we live, and of the changes which are imminent; when I think that the multitude are outside the Churches, and that political power is with the multitude; when I think of the possibilities bound up in the fact of popular discontent, and that Samson is no longer blind as he grinds in the mill and awaits the full growth of his strength; that discontent is becoming intelligent, and popular power is finding itself, then I say there is this sign of a great spiritual break-up, and that the Churches will awake and act—"I don't see how we can get along without it."

The Evangelical Faith and Christian Union in Germany.

Pastor CORREVON.

For our present study our starting-point is the great revival in the middle of our century, a revival coincident with the birth of the German "Home Mission," first brought to light by the initiative of Heinrich Wichern, founder of the "Rauhe Haus," in Hamburg. Wichern may be called the father of the reformation of religious life in Germany in our time. The impulse given by him to Christian Germany through the celebrated "Kirchentag," in Wittenberg, anno 1849, and through Wichern's "Appeal to the German Nation," continues to-day. It is quite impossible, in my short time, to do more than give a sketch of the labyrinth of Home Mission work in Germany. Its methods are legion, and its capital represents several million pounds. If I had the time I would ask you to accompany me to our cities and villages. You would scarcely find a street without a day-nursery, a refuge for the sick and infirm, a home for working girls, etc. I would show you our Sunday-schools, with hundreds of thousands of children; our refuges for boys, girls, or orphans; our already increasing Young Men's Christian Associations, and the same for young women. But this is only a skeleton, and you must imagine, besides these names and dry designations, thousands and thousands of establishments of all kinds, of which a short description has been given in the book of Mr. Schaefer, the leader of the Diakonissen Haus at Altona. Heinrich Wichern was the pioneer of this important movement. God sent after

him other workers, one after another, to continue the holy battle. I will name the chief of them.

One of the greatest and most important works of Christian humanity in Germany, and probably in the whole world, is the "City of Mercy," founded by Pastor von Bodelschwingh, near Bielefeld. I have never seen such an assemblage of poverty, of infirmities, of misfortune and misery, as that collected in these Bodelschwingh asylums. More than 3500 epileptics, and idiots, and insane are there; old and young, rich and poor, learned and unlearned, under the direction of several hundred brethren and sisters, who need for this hard task the daily assistance of God for strength of body and soul. Only a word to characterize this man. About ten years ago, Bodelschwingh went with the late noble Emperor Frederick through the rooms of the great hospital "Charite," in Berlin. Suddenly Bodelschwingh rushes away, falls upon the neck of a poor old man, the image of vice and poverty, kisses him with violence, and cries out, "Oh, my dear friend! we are always meeting one another." "Who is the man?" asked the Emperor Frederick. "It is a very poor fellow, a druukard and vagabond of the first water, who has already been more than twenty times in my asylums," was the answer.

Bodelschwingh is not a great preacher, but when he speaks his hearers are moved to tears. He is the impersonation of charity. I would advise every theological student coming from England to Germany to visit this wonderful establishment, or to read the touching pamphlet, *Aus der Schmelzhutte* (Out of the Furnace of Affliction), a fine sketch of the history of Bielefeld. They will learn more from such a visit than from some of our theologians.

Let us go from Bielefeld to Kaiserswerth, the mother-station of Deaconess Houses in all the world. There Flidner laid the foundation of the beautiful institution of Protestant Deaconesses, a purely German product. Sixty or seventy years ago not one deaconess existed, and now there are, from Germany alone, from six to seven thousand Protestant Sisters of Charity dispersed all over the world, giving their time, their vigour, their life itself, for the sick, the epileptic, the idiots, for the little children, the poor, and other suffering people of our parishes. A deaconess is a female pastor, and two clergymen could introduce the deaconess of their parish with the remark: "Here is our third pastor." Let us go

to Württemberg, the blessed Württemberg, the native country of fellowship and religious life and thought in Germany; the Fatherland of Bengel, Detinger, Hofacken, Christlieb, and so many others. Here Blumhardt lived, the pious pastor who, through faith and prayer, has healed great numbers of sick persons; from whom streams of blessings have gone out for Germany, and where, unto this day, hundreds of evangelical Christians still assemble from Russia, Germany, and Switzerland, to gain new strength for body and soul. I do not believe that the home of Blumhardt—Bad Boll—would in its peculiarities please the Englishman; but God has given various gifts. He has made the nations with their different inclinations, and Bad Boll is an indigenious manifestation of German nature and piety. Let us look at Berlin. Thirty years ago Berlin was a heathen city. Out of one hundred children born scarcely twenty were baptized. Most funerals took place without pastor or service. The majority of Church representatives were unbelievers. To-day it is quite different. The City Mission, under the direction of the much-attacked, but truly great, Stöcker, has changed the religious physiognomy of Berlin. Count Bernstorff, Count Pückler, Baron Rothkirch, and others, work with remarkable success for the regeneration of the metropolis. The Young Men's Christian Association has several thousand members. A slow, but genuine, revival moved the city. The popular evangelization has drawn back thousands to the Church and saved many souls.

But we must go further, for I wish to draw your attention to some remarkable signs of the time, which I am certain will be of interest to the English people. To begin with, there are the "Christian Fellowships," whose central point is a society named "Philadelphia," with a monthly paper of the same name. These "fellowships" are an old institution, but are renewed in different forms. The greatest number is to be found in Württemberg, and in those parts of Germany in which the Reformed Church (in distinction from the Lutheran) is the largest denomination—as is the case in the neighbourhood of Elberfeld and the "Siegerland." I have often been called to preach in the Palatinate, in Württemberg, Nassau, and the "Siegerland," at the meetings of these fellowships. Almost every fellowship has its "Vereinshaus," *i.e.*, a building for its prayer-meetings, Christian Associations, Bible-readings, etc. The Vereinshaus at Siegen is a simple edifice with a great

gallery, holding comfortably two or three thousand persons. After the service, which lasted three hours, there was an interval of half an hour. The good people drew out the tables, which are fastened to each bench, and ate quite "gemütlich" the provisions which they had brought with them. Then the service was continued, and in the evening the people returned to their homes in the neighbourhood. It was really remarkable to observe the silence and attention with which these two thousand persons, and mostly young people, followed the two long sermons, which consisted in simple explanation of the Holy Scriptures, passage after passage. In this part of Germany there are at least thirty-two such "Vereinshäuser," one in each village. The members of these "fellowships" attend church, and are the best Christians in the parish. They give great sums for the missions, and I have been told that some of these peasants give every year at the missionary meeting one or two thousand marks. They hold weekly prayer-meetings, led either by their pastor, or, if he is not favourable to these meetings, which is sometimes the case, by a pious member of the assembly. These peasants in the Siegerland are reformed to the very finger-tips. But they have one droll custom. After each meeting is over they draw their pipes out of their pockets and smoke like chimneys. All such fellowships are connected with the State Churches; but in some provinces—for instance, the Palatinate—the Church authorities are not favourable to them. It is not impossible that they may here in time be obliged to separate from the National Church. The fellowships would then be the prepared ground for a great Free Church of the future. But the time has not yet come for such a step. As I said before, these fellowships are grouped around a central society, the "Philadelphia," which meets every two years in the pleasant Moravian colony called "Gnadau," near Magdeburg. This year, on Whit Sunday, five hundred Christian workers assembled here. Mr. Stockmayer and Mr. Schrenk read papers on "Christian Perfection as Taught by the Word of God." Some of those present at these meetings have told me: "It was a very Pentecost. We all felt the presence of the Holy Spirit, and the magnetic current of divine life."

Many of the principal German cities have "Philadelphia meetings," and invite each year the friends in the surrounding

towns and villages for Bible and prayer meetings, where princes, counts, barons, and peasants all kneel together before the Lamb of God—a beautiful sight for the angels! Let me tell you what such a prayer-meeting has been for us in our field of work. Since Mr. Schrenk worked in Frankfort, some years ago, we have—every week in the drawing-room of a friend, a member of our Huguenot Church (Mr. de Neufville)—a prayer-meeting, where Lutheran and Reformed, United and other pastors, with laymen and women, meet together. I am persuaded that the great blessings which we have received in the last ten years are a direct result of this prayer-meeting. I can say with gratitude to the Lord, that not only have many souls been converted through the work of the Home Mission, but that many purses have been converted also, and that since that time a sum of almost a million marks has been given for City Mission work.

But I must conclude. I have much more I would like to tell you—about evangelization in Germany; about the open-air meetings (*Waldfeste*); about the relation of the Lutheran, Reformed, and United Churches, the connection of State and Church, etc. I have endeavoured to tell what would most interest our English friends. We in Germany rejoice very heartily over all the works of the Lord in England; and the English brethren will rejoice with us over the evident progress of the Gospel in Germany. For Jesus is the same Saviour for England and for Germany. Jesus' work must go on in Germany as well as in England. We belong to one fold, we have the same Shepherd, who was and who is, and who will be! To Him be glory and power and honour to-day and forever.

I hope you will excuse me for my English, as it is the first time in my life I have given an address in that language.

Evangelical Influence in Italy.

The Rev. CAV. PONS

(Torre Pellice).

Mr. Correvon apologised for his English; but what shall I do? I have no paper to read, and, I suppose, I must make a speech, which is difficult, seeing that I do not properly know the English tongue. But one coming from Italia must always have something to say, because we and the people of the

Waldensian valleys have many fond memories of the English people. Italy and the Waldenses have, for many centuries, been the object of your love and your protection. You have given a thousand proofs of your Christian feeling and sympathy. Don't you remember that your great Cromwell, when he heard that the Prince of Savoy was persecuting our forefathers, said to that nobleman, "If you continue thus, my army will cross the Alps"? And Cromwell was quite able to carry his threat into execution. In the Church of England, ever since the time of the great persecution, we have found friends and benefactors. And not only the Church of England, but other Churches—I mean the great Nonconformist Churches—have also given to our Church—the ancient Church, the most ancient Church evangelically speaking—many proofs of their Christian interest. All that implies that we feel a deep debt of gratitude towards you. I suppose that here there are representatives of all the great Churches and denominations of England; and I would, therefore, request you to accept the expression of our thankfulness for all your fathers did for us, and for what you yourselves have done and are doing to-day for the evangelizing of Italy. But my subject—if I have one—is Christian Co-operation. It is not my business to preach co-operation to English brethren and English sisters, because you always co-operate; but I do preach it to the Churches of the Continent. You provide for all your great works in your kingdom, and have large missions in every part of the world. I think the first co-operator in evangelization in Italy is the Pope. If the public were under the Pope, we poor Evangelicals of Italy would be in a bad position now. If there were a reconciliation between the realm of Italy and Popery, the work of evangelization would be cut down; but, happily for us, and for the future of the Gospel in my country, the Pope is the Pope, and ever will be. And if you want proof of that you have only to read his Encyclical letter, which goes all round the world. He knows the Anglo-Saxon people are the great adversaries of Rome, and that the Churches of the United Kingdom and of America are the large bodies which alone can face Popery. When you speak of union of the Churches, or union of Christian work, always look out for that inscription, "Change for Rome." It reminds me very much of travelling on your railroads—the injunctions posted at the stations, which are very confusing.

But that inscription is worse than all the others, "Change for Rome." I hope those who are now on the true foundation will never abandon their foothold for the mystics of Rome and the beautiful arts. When people visit our country they are drawn by the beautiful basilisk of St. Peter in Rome; and drawn, too, by the great pomp and services of the Romish Church. Be wise, and those who are in danger will be saved in time, their feet being kept in the paths of the Lord Jesus Christ, the only Saviour. Co-operation means "union." In one of our largest villages some years ago a revival began, and immediately from every quarter of the world—from America, England, and other countries—came persons bringing new ideas: bringing not Evangelical alliance, but Evangelical confusion. The consequence was the work of the Lord was not done. We must be wise, and fight not one against the other. We are not only friends, but brethren; and we have only one faith—one life. Now I think my English is failing me; and I will conclude in a word. We are celebrating now the Jubilee of the Alliance; and I am glad to say that shortly we shall commemorate the five-hundredth anniversary of the emancipation of the Waldensian Church. It will be a small Jubilee in comparison with yours; but, if some of you come to it, you will receive a most cordial welcome. You will be interested in our valleys, and more so in our churches, and in the work of evangelization. Many tourists come to Rome, and visit the antiquities and the Vatican. And it is thought some do worse than that. The Pope I never saw; and I have been two years there, and visited Rome many times. He is the curiosity of the people of the world, and I would not see him for anything. The idea of people going down on the soil and in the dust before another man! Never, never for me. English men and English ladies have been perverted, not because they went into the Vatican only, but because the first feeling was curiosity. They were not confirmed in the faith. You brethren and sisters of this great metropolis, tell your neighbours that when they go to Rome to go to the Evangelical churches, and never to the Vatican to see the Pope. I have to thank you for your attention, and to assure you again of the gratitude of my countrymen for all your kindness and sympathy.

M. le Pasteur Cornforth (of Lausanne) was named in the

programme as a speaker, but he was prevented being present by illness.

The CHAIRMAN : I hope the time will come when we will all be able to speak in our own language, and be understood by all present. There is a charm in the address delivered by our Italian friend, which, spoken through the English language, is still Italian itself ; but it is a pleasure to speak in the friendly English tongue, which gives such good expression to thoughts in a few words. I will now ask Dr. Hall to close this meeting with prayer.

Dr. HALL.

I may first be permitted to say a few words, first as to the relation of the great organization, which is so difficult to deal with in the instruction in evangelization of so many Continental lands. There is a profound conviction in my mind that we ministers of the various Evangelistic Churches ought to take some pains to instruct our people as to the reasons why we are Protestants, and as to the characteristics of the Church of Rome. There are many things about that system that have been injurious to the human race. One of these radical defects is this, that it teaches men habitually to go about to establish their own righteousness instead of submitting themselves to the righteousness of God. We ought to teach our people that, whatever may be the pomp and the ceremony associated with so-called Christian worship, if the Gospel of Jesus Christ is not preached, we can have no sympathy with such agencies. If we did teach our people those things, I am persuaded that we should save a considerable number from making practical mistakes that tell upon their own lives, and that tell upon the community. The second thing I venture to suggest is this, that it would be a good thing for all our Evangelical Churches in Great Britain and the United States to have a regular sympathetic method of raising and contributing funds to the work of evangelization on the Continent, and more particularly in Italy. You know, for many years here, working individual ministers have had to go away from their respective fields to visit the Churches abroad, getting as much material aid as they can to secure their own charges ; and their own countries—Great Britain and America present cases—are losing the benefit of their personal and professional services. Now if our organization as such would take pains to raise certain sums of money,

and send their own to recognized officers of the Churches of the Continent, we strengthen their hands. We save time and the labour of excellent ministers, and we shall be doing something, under the guidance and blessing of God Almighty, to rescue a multitude of our fellow-creatures from darkness and from superstition. Now I use strong language in relation to this system of Rome; but, at the same time, my profound conviction is that, as Evangelical Protestants, we are to speak the truth upon the matter: speak the truth in love, not in a bitter spirit, not in any partizanship, not in controversy, but in love to our fellow-creatures, that they may be brought to know and believe in and trust that Redeemer, who is our one Lord and High Priest, and who, by one offering, has perfected for ever all they that are sanctified.

Prayer was then offered up, and the Benediction pronounced by Dr. HALL.

A second meeting was held in Room No. 4, where the Rev. Prof. Dr. E. COMBA (of Florence) presided. The subject was:—

The Evangelical Faith: Helps and Hindrances.

The CHAIRMAN.

Dear Christian Friends,—It is an honour paid to me to invite me to preside over this very interesting meeting, but I feel it is also an invitation to be silent. The Speaker in England is a silent man, and so if I am going to imitate his example I shall not deliver an address properly so-called. May I be allowed only to introduce the subject, in some way striking a Gospel keynote? We are going to speak a little about, I will not say apologetics, but about natural science in connection with the Gospel faith. I confess modestly that I do not trust much to apologetics. They may be very useful for Christian people chiefly, but I remember that Prof. Lichtenburg, after thirty years of teaching, said, “Since I have been Professor of



DR. E. COMBA.

apologetics, I have never seen a soul converted by apologetics." There is the apologetic of the Holy Spirit; there is the apologetic of the Word of God; there is the apologetic of faith. Those elements we cannot combine with a great science, but we can feel them combine in our own personal experience. I know some men, at any rate I know one who was greatly puzzled by apologetics many years ago, and was even tempted to doubt very, very much about many of the truths which appear sometimes to reason so clear. But they are not always so clear, especially in hours of despondency. I remember that man asked me for a better apologetic, and that these words of Christ came under his eye. The Master of our school, our only Teacher, says in John vii. 17, "If any man will do His will, he shall know of the doctrine." "If he will do His will"—two "wills" here. Where there is a will there is a way, especially when there is the will of God, that will of God which we do not know precisely, which we do not know entirely at the beginning: but we feel in our conscience some motions of that will of God, and if we are only faithful to those first motions we will know more and more; stepping up and up, we will know more by our experience. But no promise is made to a man who does not want to make any experience of what he searches to know about the will of God. They say we are in times of Positivism, in times when we realize that nothing can be well known except by experience. Very well, and without knowing, perhaps, all the facts, we are recalled to the very rule of Jesus Christ. He has given a rule in His kingdom which is well and good also for the kingdoms of the earth: for the chief science of earth is experience. Has not Francis of Assisi said (of which I do not admit all at once), a man knows in proportion to what he does? It is, perhaps, a little exaggerated, because the time will come when we shall know better than we do. I think, if we are loyal to the promise of God in His Scripture, the time will come when we will see our way open to faith and love and hope better than we had hoped at the very beginning. But to make a good beginning is what is requisite to do the will of God. The appeal is not made so much to the heart as to the will, to the conscience. Let us be honest. The best apology is to be honest; and here the best apology is to be honest to the promise made by our Lord Jesus Christ. I think that this is a good keynote, and that this keynote will be spoken on more or

less indirectly. I apologise for these few words in homage to a Word that comes to us from above, and that will be very precious to us. I am honoured by this opportunity of being able to invite such a distinguished friend as Sir J. W. Dawson, who will now read a paper about the relations of natural science and Christian religion.

Science as the Handmaid of Religion.

Sir WILLIAM DAWSON, LL.D., F.R.S.

I beg to disclaim the idea that anything I have to say is in the nature of apologetic. If it is apologetic at all, it will be apologetic for my good friends the students of science, and not for anybody else, and especially not for the Word of God; although I value very much the work of those who devote themselves to apologetics. I look upon natural science as illustrating the Bible, as contributing to the enforcement of what is in the Bible. In the few words I have to say to you this afternoon, my object is to lay before you the case of scientific students relatively to religious people, and to speak on their behalf, and to ask you to be as kind to the scientific men as you are to people in the interior of Africa, and others who know not the Gospel, and not to throw them aside as hopeless persons who cannot be reached by any missionary effort.

The following thoughts are intended to be suggestive rather than exhaustive, and to furnish some subjects of reflection to Christian workers who may be concerned by the present attitude of the scientific progress and the popular science of the day toward Christianity; or who may be disturbed by the bold and unwarranted statements often made as to an alleged conflict between science and Christianity. It is further to be understood that I speak from the point of view not of a theologian, but of a scientific student.

The sciences that relate to the natural history of animals, plants, and minerals, and to the structure and changes of the earth itself, are, in their simplest or most elementary forms, concerned with facts relating to material things or phenomena, with their proximate or secondary causes, and with the grouping of such facts and causes under general expressions which we term natural laws. In all this, while they may have much

to do with mental culture, and with our material interests and prosperity, they have no direct relation to our religious beliefs or hopes. There is, however, a tendency in connection with the present division of every science into specialities, and with the efforts to teach the rudiments of certain sciences to young people, to descend to a low materialistic level, which, while making science itself less attractive, may make it, at least, a deterrent from faith in higher things, in the same way that an exclusive devotion to any other worldly pursuit tends in this direction.

Yet those who enter with enthusiasm on the study of nature, cannot be content always to remain on this low ground. They find rising before them ultimate questions which they cannot solve—questions relating to the nature of causation itself, and of the natural laws to which it is subject—questions as to the origin and import of the properties of material objects, and to the correlations and combinations of these in the great cosmos or orderly system of nature with all its adjustments and uses. The attempt to answer these questions from a merely physical point of view, and without faith in the unseen and spiritual, must certainly be abortive.

There is, however, no need of this, for so soon as the student of nature arrives at this point, he can scarcely fail to perceive that, in addition to the world of the seen or phenomenal with which he is occupied, there must be another world of the unseen or spiritual, inviting his consideration. It then becomes an object of the highest importance that his entrance into this new field of thought and feeling should be facilitated rather than hindered. I fear, however, that there is much in current modes of thought and expression in the religious world which tends to bar his entrance. Of these, one of the most important has been the misuse of the term “supernatural,” as distinguished from the natural.

The word does not occur in the Bible, nor is the idea which it represents one that is sanctioned by the Spirit of God. In the Bible, God, who alone is supernatural, is at once over and in all His works; and the distinction between those that we can refer in some degree to secondary or proximate causes and natural laws, and those that we cannot so understand, is one purely subjective or human, and in no way expressive of the divine action. It is, in short, an idea dependent on our imperfect knowledge; and

hence, if we make such a distinction, we shall find that as knowledge increases, the domain of the so-called supernatural appears to diminish as if about to vanish away. The true distinction which the Bible adheres to throughout, is that between the natural, as embodied in matter and energy, and the spiritual as denoting the domain of intelligence and will.

When in this lower world we seek for ultimate causes, we find only one—the human will—which cannot be referred to material power, nor brought under the dominion of the laws of matter and force; yet we do not regard reason and will as supernatural, though, like the Creator Himself, they belong to the unseen and spiritual. The First Cause, or Creator, whose existence we must, even independently of revelation, assume, in order to avoid the absurdity of mere chance and causelessness, must also be spiritual, and His modes of action, though inconceivably greater, must have some analogy to those of the will of which we are conscious in ourselves. Hence arise two different, but not contradictory, modes of expressing ourselves respecting material nature. The first is that which relates to secondary causes and natural laws; the second, that which relates to the First Cause as present in all phenomena. In ordinary elementary science we are occupied with the first aspect of the matter. In more philosophical science, and in religious beliefs, we rise to the consideration of the latter. So far as we can understand, not only the whole material universe, but even the spiritual world, must be within the domain of divine law; but, in any case, we may be sure that God is over all and in all, and this is the appropriate view of Holy Scripture, which speaks of all things as originating in God, and does not, except on rare occasions, concern itself with secondary causes.

Let us not, then, present to our scientific friends the partial and inaccurate distinction of the natural and the supernatural, but the true and scriptural one of the natural and the spiritual. We shall thus find the real meeting-place of science and religion, excluding atheism and agnosticism, and leading easily and naturally to the Almighty Creator and loving Father and Saviour, presented to us by divine revelation.

Nor should we forget here that revelation sanctions this union of the natural and the spiritual, by claiming for God the creation and constant care of all things in heaven and in earth, and by its appeals to nature as evidence of His being,

power, wisdom, and love. Christ Himself, though the great Revealer, and asserting that only through Him can we know the Father, does not disdain to call on the sparrows, the ravens, and the flowers of the field to bear witness with Him. Paul assures the heathen people of Lystra that God has not left Himself without a witness, in that He "did good, and sent them rain from heaven, and fruitful seasons, filling their hearts with food and gladness." In the noble introduction to his Epistle to the Romans, he defines more clearly than any other writer precisely what we can know of God from His works, when he says, "The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity."

These two things all men may perceive in nature—power beyond our conception and contrivance, beyond our comprehension; and the whole eternal, and so far above us, that they must be held to be divine. Paul goes even further than this, and proceeds to argue that those who fail to glorify this Almighty Architect of man and nature, and to give thanks to Him for His goodness, are "without excuse." But he has the authority of the Gospel to add to this the proclamation that, even for those who have neglected and despised the manifestation of God in nature, and have turned it into the basest uses, a loving Father offers mercy and salvation through Jesus Christ.

Another point on which there seems to be much misunderstanding between writers of popular science and Christians, is that which relates to the nature of faith as distinguished from credulity and superstition, and its place as one of the springs of human action. It has even been said, on no mean authority, that the progress of science has made faith "a cardinal sin"; while, on the opposite side, we often hear the demands of science for material evidence denounced as hostile to faith. Physical science, no doubt, has to insist on proof of its facts and laws, either by observation, experiment, or mathematical demonstration. Yet it cannot dispense with faith in its own perceptions and intuitions, and in the testimony of others with reference to facts and processes. Still more are we dependent on faith in the domain of the spiritual. In a question of how much weight a beam will sustain, we may apply a mechanical test, and, after this, a mathematical calculation: but who can test or calculate the trust of a child in a parent, or of one

friend in another? Yet this may be quite as sure and reasonable as the other, though, perhaps, not reasoned out at all, but based on affection and on experience. In this domain a glance, a gesture, or a word, may be as trustworthy as a demonstration in matters physical, and, without this assured faith, the world could not go on for a day. All this applies still more clearly to our relations to God. He is willing to give us physical proofs of material matters; but, in regard to our higher spiritual interests, He declines to give us a physical "sign from heaven," but He presents to us the testimony of a divine Saviour, full of goodness, love, truth, and self-sacrifice, and invites us to trust in Him, as willing and able to save to the uttermost. Our faith in such a person as the Christ of the Gospels is our own willing trust; yet it is also the gift of God, who has given us the evidence of it, and the capacity to entertain it and to live by it. Between such reasonable faith and anything deserving the name of science there can be no conflict; but we must beware not to limit the grace of God by any narrowness of our own.

It is often said that students of nature are, as a whole, hostile to religion. Unfortunately those who are so have often put themselves very much in evidence in their writings, and so have given occasion to the enemy. In so far, however, as my experience extends, I have reason to believe that as large a proportion of the votaries of science are pious men as of any other class. It is not to be denied, however, that they have been so under some disadvantages, both on account of the constant efforts of infidels and popular agitators to wrest science to their own uses, and of the intolerance, errors in matters of fact, and unwise concessions of Christian teachers. Such things exercise a very repellent influence, while a more pure Gospel teaching would attract rather than repel.

Much stress has been laid on the alleged retreat of religion before the advance of science, and of the persecutions said to have been suffered by scientific innovators. This depends partly on the error already referred to of supposing that the reference of effects to natural causes withdraws them from the domain of the Creator. It also results from misapprehension of historical facts. Even quite recently, the old story of the persecution of Galileo, and of the alleged adherence of theologians, and even of the Bible, to the Ptolemaic system of astronomy, have been paraded as

examples of the supposed defeats of religion. Now, without insisting on the facts that it was antichrist rather than Christianity that persecuted Galileo, and that Copernicus seems to have been as much a Christian as some of his assailants, we may explicitly deny that Christianity, as represented in the Bible, has ever maintained any special astronomical theory. The Hebrew word represented by "firmament" in the first chapter of Genesis is well known to have the meaning of "expanse"; and we have quite as good reason to regard it as an atmospheric or ethereal expanse as one of a solid nature. The Greek and Latin translators, in rendering it by *steroma* and *firmamentum*, no doubt supposed that they were conforming the statement to science, as held in their time, and did not stop to reflect that the Ptolemaic system originated centuries after the time of Moses. This interpretation could scarcely have occurred to the original writer, though our revisers were so much under the control of old figments that they have merely ventured to place the true meaning in the margin. To our present knowledge an atmospheric and ethereal expanse expresses the general fact without committing itself to any of the somewhat conflicting statements which physicists have been obliged to make on the subject, especially in regard to the outer expanse of interstellar space.

Such misapprehensions, based often on the mistranslation of single words, have done great mischief, and they warn us against the danger of committing the cause of religion either to the support of decayed philosophical or scientific systems, or to that of new views certain to be modified in the progress of discovery. The Bible itself, while so explicit as to the divine creation of, and immanence in, nature, is perfectly non-committal as to secondary causes and theoretical explanations; and this rightly, because it is revelation and not science. It is of the nature of science to be ever advancing. Its goal to-day is its starting-point to-morrow. Revelation, on the other hand, like the great natural laws which regulate the universe, is unchanging from age to age, yet capable of endless new applications to the wants and conditions of man in every age. Its old truths can never pass away. Its new applications will ever appear till all is fulfilled.

We might retort on those who inveigh against science in its attitude to religion, that many of the worst foes of

Christianity have been men trained in merely dialectic and philosophical methods, and destitute of the love and knowledge of nature; while those chosen of the Spirit of God to reveal to man the plan of redemption, have been full of sympathy with God's mighty works, and have been guided to use them as illustrations of spiritual things. The study of nature has not, indeed, yielded a tithe of what it is capable of doing for the study of the Bible. Just as the archæologist disinters from mounds and ruins proofs of Bible history, so the old Book itself needs much digging yet, to disinter its wealth of analogy between things in heaven and things on earth.

Here, also, appears a special function of the Evangelical Alliance. Nothing in the outward aspect of Christianity is so repulsive to thinking men, viewing it from without, as its divisions and strifes within, and its conformity to human devices outwardly. Those only who represent the Church of Christ in its divine unity, and as consisting of men united with Christ by faith, and living under the guidance of the Divine Spirit, can present it in its true aspect to our scientific workers. If the Church is the body of Christ, then it must be an organism not constituted by man, but by God. No power or skill of man can make or mend the humblest living organism: how much less that which stands at the head of the divine system of the world. It may be marred or wounded, but cannot be improved, by us; and it is only when denuded of the mean and tawdry rags with which men invest it, and respecting which they contend and quarrel, that it can appear in all its heavenly beauty.

It is proper also to remark here that in the warfare of the Evangelical Alliance on behalf of the people of Christ, for the last fifty years, it has found itself in opposition not so much to science, or even to scientific infidelity, as to bigotry, intolerance, and superstition—forces as hostile to science as they are to true religion.

Finally, do we ever expect to be altogether free from the natural and material, even in the spiritual bodies promised at the resurrection? In that celebrated passage in Paul's First Epistle to the Corinthians, which is said to have had more than thirty different interpretations put on it by commentators, and in which he tries to explain that in baptizing outwardly the human body, we are not applying a Christian rite to a thing doomed to final dissolution, but to one capable of

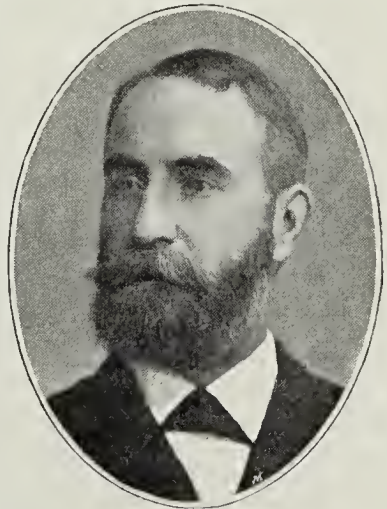
unending life—as well as in the beautiful comparison with a grain that dies to spring up into a new life—we read that there is a sense in which the human organism is immortal. In that passage also in the eighth chapter of Romans, in which he holds that the whole creation is to partake in the final manifestation of the sons of God, we further learn that redeemed and glorified man is to be associated with a redeemed and glorified nature. Even the very little that we have learned here of the works of God, may remain in that new world as a new and glorified science. Were it not for this hope, I should have had much less pleasure and interest in enquiring into the wonderful ways in which it has pleased God to build up this beautiful world—beautiful even in that state of suffering to which, for a time, it has been subjected because of man's transgression.

The Duty and Opportunity of Christianity in the Press.

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We shall get on better with the theme announced if we agree upon that portion of the great force we call the Press, which we are chiefly to hold in mind. It is not the book Press, nor the religious Press, nor the official Press, nor the scientific Press; but it is the popular and pervasive periodical Press—the magazines, the quarterlies, the monthlies, and weeklies; and, above all, that in which the elements find their highest manifestation—the *metropolitan daily Press*. Time forbids any statistical excursus to show the almost incalculable number of issues and pages which are represented in this simple enumeration. Nor need I indicate the special directness with which these issues find their way to the people. Nor is there any necessity for attempting to determine the relative efficiency of this Press (as distinguished from other forms) in moulding opinions and



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convictions. We are all satisfied that here we stand before one of the world's greatest moral and social forces. It is mighty, direct, indispensable, unique in its favourable conditions, and certain to affect the kingdom of God profoundly. Surely Christianity must have some important relation to so important a thing.

I. DUTY.

Something of this relation will become evident as we discuss the considerations which show it to be Christianity's duty to go forward; to *use* more freely the Press as now constituted; to *modify* its principles and practices as far as possible; and speedily to *own and control* a much larger place within this indispensable sphere of influence.

(The second part of the paper will give some answer to the question, Is this duty also an opportunity?)

1. And certainly the place to begin is with the reason drawn from the rapid growth and present power of the periodical and daily Press. The one has been and the other is absolutely phenomenal. All other sections of the Press complain of this one as intrusive, and for them largely extrusive. All men stand astonished at this modern thing outstripping all their possible anticipations. As it grows extensively it grows intensively. It is as much stronger as it is broader—which is a singular thing in any human structure. It is protean in its forms, and so flexible that every new interest creates its own periodical Press before it gets its permanent literature. It is so popular that thousands of our fairly well-educated people read nothing else (unless you add a few novels, which are surely as near to nothing as it is easy to get). The sources of power for the Press are evident. I must enumerate rather than discuss.

(a) As news-gatherer it goes everywhere to find facts. It is always sifting and verifying them in the process. The result is far more true than false.

(b) Thought is brought into relation to facts. And this is not abstract thought, but such as is meant to affect immediate conduct. Everything is discussed: Politics and statecraft; discoveries of science and its theories; decisions in law; sociological and economical principles; hygiene and sanitation; commerce and trade; agriculture and horticulture; movements of population by emigration and *immigration*; city aggregations and race changes; conflict of old systems and registration of the new; progress, true and supposed; religion;

art; literature; and even (turning upon itself), it discusses the newspaper, and thinks of journalism as nearly scientifically as the subject admits. It brings us to a philosophy of history concurrent with the making of history.

(c) There is power in the wonderful variety of the Press. Read all the papers, and nothing important will escape you. (Alas for the many unimportant things you will have taken in while attempting the selection!) By this incessant variety the newspaper is always new. Each number is more interesting than fiction, because it *is* novel.

(d) The Press has power in the size of its auditorium. What audience like that of a metropolitan paper? Through the day how often replaced with other audiences. It reaches the public. Yes; *all the publics*. "Howl on," said Wendell Phillips to the mob at Faneuil Hall, "I address here [turning to the reporters] thirty millions of people."

(e) The Press has the power of sympathy. It is the great nerve system of the world. Sensation is there as well as sensationalism—both motion and emotion. The newspaper educates the world to mutual sympathy, as all great calamities prove.

(f) The Press shows its power in continuous action and instantaneous effects. By its aid a slang expression overruns a country within a month, or a fashion prevails everywhere in a season, or a great conviction deepens which changes customs and Governments.

(g) Its power is in exact accord with that characteristic of our times which demands everything in small doses and neat packages, and by reiterated impressions, rather than by concussions and broadsides.

(h) The Press has power as a detective. And where it is disinterested and honest, it is to be trusted by the good and feared by the evil.

(i) It shows power in the unquestionable talent it is able to employ.

(j) It is powerful, as it concentrates the labour of many for the pleasure of one. All meet the one in these pages and columns. Thus it makes for democracy and liberty, and gives a voice to oppressed humanity. Thus it makes the people the jury. Only the policy of fear and suspicion distrusts the true power of the Press. It may be abused, but it is meant for right and justice. No wonder, then, that Napoleon called the Press the "fifth great monarchy."

All who seek power instinctively find the Press the indispensable adjutant of their aspirations. The Press carries on that adult education which is so clear a necessity now that knowledge grows with such rapidity, and our school-day information so quickly needs to be supplemented or supplanted. This powerful agent of civilization appears and organizes itself as soon as civilization touches any shore. Think of its rapid growth in India, in Japan, in Australia under English influence, in awakening Greece, in every new State of the United States and Canada. Everything has conduced to liberty, and the liberty of the Press has proved the bulwark of all liberties. Science and art and æsthetics (even) have forged forward, and have made always new demands on the Press. Common sentiment is the condition of civilization, and there can be no thoroughly common sentiment except by the inter-fusions of the Press. Think of the Press and the cities. These two are the most impressive and important facts of our present social life, and all over the world the two are most closely related in power over our destinies. Into the cities the population of the world rushes disproportionately, and out from them (also disproportionately) go the influences of the Press, themselves seriously modified and sometimes corrupted by city influences. The city Press largely *causes* the city-drift of our times.

The power of the Press is aided by suborning to itself the aid of every other force of civilization. It has seized the pictorial art, and thousands now see and remember who would read but little. It prints by steam and electrical power, and so transports its products. All division of labour cheapens production, and the Press is the cheapest product of all, and thereby within the reach of all. If imagination moves man, it can employ the most fertile imaginations of the world, and deluge the Continents with fiction. If the discussions and decisions of experts and specialists are demanded, it stands ready to disseminate them. If political ideas are to be made pervasive, the Press alone can make them penetrate to the remotest hamlet. Every other force of civilization appeals to this one for recognition, for aid, and for beneficent results.

Nor have we yet seen the fullest development of the power of the Press. The future belongs to it. It must grow as ideas rule ; as morals become supreme ; as nations understand each other ; as education becomes universal ; as the means of communication are perfected ; as the democratic spirit con-

tinues to make the people the final jury ; as money distribution advances to greater equality ; as printing production cheapens yet more by science and invention ; as the labour day shortens and the leisure of the people is enlarged ; as drunkenness and other vices relax their terrible grip ; as the miserable amusements of the dance, the low theatre, and the gaming-table lose their hold on the improved masses ; as demoralizing fiction loses its power to relax the mental energies, and demoralizing literature and art come to an end.

It must be seen, in short, that all that means *progress* means the *Press*. Everything which the Press has helped to establish demands the Press to conserve and develop it. No science, or art, or government, or religion, or social movement can do without it. As these increase in complexity, and perhaps in difficulty, the Press will become more and more imperatively necessary and more widely influential. It must be the real "parliament of man." No other can ever assemble. The greater humanity is to come this way. Look out, then, for the *place* of Christianity in owning and wielding this stupendous power. This argument were enough, if taken alone, to stir our souls to the attempt to consecrate this marvellous, vital, and indispensable power, also to the service of our King. We shall be judged sadly unwise and neglectful if anything which can be done is left undone to use the Press as it is now constituted ; to modify it in a Christian sense ; and speedily to own and control a far larger place in this ever more important sphere of influence.

2. A second reason which demands the attention of Christianity is found in the present unsatisfactory condition of the Press in relation to the highest interests of mankind. Acknowledgment of our indebtedness to the Press at many points is due. From whatever motive, much is done for Christian truth and for Christian standards of practice in all spheres of life—personal, political, and social—by the Press as now constituted. But that does not make untrue the declaration that the present situation is far from satisfactory. The relative failure as to quantity and quality of religious and reform news deserves to be noted. Small interest in what does not pay is evident : what the people want they must furnish, because *that* the people will pay for. Thus the quantity lessens far below the proper importance of the truth of God concerning men's lives here and their eternal life hereafter. The quality is often poor.

Inexperienced and unsympathetic reports are made. Frequently there are indifference and opposition to religious views and reform measures. The news, such as it is, is often turned to account in opposing Christianity by comments in the editorial columns. The Press of New York at first ridiculed Dr. Parkhurst's campaign for the redemption of that city; in sustaining moral reforms it has been generally lukewarm. The Press of Pennsylvania and Ohio, in two great conquests for Local Option in those States, was either indifferent or hostile. In Geneva, continuing the *maisons de tolerance* was advised by some of the journals at the referendum of last March, and the wrong verdict was secured. The procession of the *lampes rouges* assembled before the office of the *Genevois* in their beastly celebration, and, while advised against violence, they were assured that pietism was killed for ever from that night in Geneva. There is rarely any willingness to argue for any reform from the higher morality and from the religious sanctions of morality. In fact, nothing is plainer than that the metropolitan daily Press, as a whole, is in the hands of men who do not hold themselves subject, in their most important mission, to the definite standards of Christian morality. Their political and social philosophy is defective for want of religious anchorage. And even when the opinions of editors may be correct, they find themselves hampered sometimes by proprietors, and often contradicted by the advertising department of their own journals. The Press, in general, cannot be said to represent the Christian view in anything which concerns high moral requirements. All must be pained who examine the way in which the Press gives the moral history of the world-life from day to day. The details of crime are so caressingly handled that criminals are *made*—so say good authorities who have had to do with crime. The details of vice are so given as to make men and women vicious. Half-heroes are made of even murderers; pugilists are put in the way of making large sums of money, and special criminals receive an attention wholly mischievous. The horrible, the sensational, the exciting, are diligently sought out and carefully exploited with all the blazing resources of headlines and woodcuts. One rarely finds any attempt to serve a moral end in the recording of immoralities and crimes; but there are often, alas! such jests and insinuations, or innuendoes, as do reveal an immoral purpose in the method of record. It is not

so bad as it might be, and there are exceptions ; it is not so bad, either, as it would be were it not for the restraining influences of the general morality of the community ; nor is it so bad as it is sure to be if, by this fault continued, the Press succeeds in depraving the public morality to the level which, for gain, it sometimes occupies. The frequent transgression of the restraint of purity and propriety in the advertising departments of the journals cannot be forgotten. The separation of editorship from proprietorship helps this. Money tells in covering over the true character of some resorts and plays and attractions offered. Scarcely any discrimination is used as to the character of an exhibition announced. Thus, that is seen by those who are being carefully kept from vicious contact, which they would not otherwise know, and the family life of the good is poisoned. This is social tyranny of the most oppressive sort, and "maketh a wise man mad." There is also an apparent determination of the Press (in a large part of the world) to sacrifice all the proper privacy of individual life whenever anything of a litigious or salacious interest appears to be accessible, and especially if there be some reputation at stake. For the evil side in such a case the journals probe and worry ; for this they have created and developed a system of torment which can hardly be properly characterized. This is not to be justified as public duty, because it goes far beyond any detective necessity. This is simply cool calculation of the money value of personal items of an exciting kind. Nor may we ignore what may properly be called the false independence of the Press. It has emphatically attained its majority. No allusion is made to a just independence of party dictation, and a servility that wrests the truth because of position as a party organ is only to be despised. But the defiant independence of moral and Christian restraints, whenever overstepping them will pay, makes the power of the Press one to be feared. Some newspapers seem confident that no mistake and no course of immoral influence, nor even of hired advocacy of wrong, can disturb the hold already gained on the reading public. And it does seem idle to contend with a journal sure of being in this position. Opposition only appears (at least) to fortify it.

The whole influence of the Sunday Press is a marked increment in the present unsatisfactory position. Think of what this has attained to—especially in America and, of course, in France : the tremendous issues ; the flying trains

to scatter them abroad; the multitudes of boys and men to sell them; the buying and the reading of them. Think of the broken vows and lessened spirituality of the Church members who take them. Think of the thousands who give the hours of public worship to these papers. Think of the education of the youth; even in some so-called Christian homes! Think of the fact that *these* journals will do nothing to secure a better observance of the Sabbath by anybody, or the enforcement of the moral legislation they know themselves to be breaking. Remember that this puts all competing and Sabbath-keeping papers at an immense disadvantage, because such a profit is made on the Sunday paper as permits a more lavish expenditure for the papers of the other days (as the liquor-selling hotels can provide a more expensive table from the profits of the bar). This is forcing, as men say, some journals reluctantly over the Sabbath line—scarcely any metropolitan journals remain non-Sunday papers in the United States. This condition of things is absolutely appalling. And it cannot but go on from bad to worse. And its results cannot but grow more permanent and pervasive.

Then there is, last of all, *the Satanic Press*. Here are the regular and the intermittent issues which are meant to draw men to sin for the profit which is in the process. Alas for poor human nature, there has always been a temporary gain to the tempter! And how fearfully pervasive, how unblushingly bold when unrebuked by executed law, how infernally sly and evasive when outwardly repressed—this Satanic Press can be! And it is everywhere. How can we meet it and fight it without full employment of every power the Christian Press can bring us? Even while we wait and falter the poison is entering Society's vital circulation at many points, and we well know that a taint here is nearly ineradicable, and certain to endure for generations. The Press, as it is, must be used and vitalised for some good work against that which disgraces the whole profession; but only as a Press committed to Christ will it do thorough and lasting work in this direction. Surely, then, even this hasty review discloses a present state of things, in regard to the relations of the Press to things moral and religious, which may be characterized as unsatisfactory. In many directions it is alarming and, if it be possible to mend it, intolerable. This is the second reason for using the Press as it is through Christian agencies, for modifying the Press by

Christian principles, and for owning and controlling a far larger place in this sphere of marked influence by Christian people.

3. *The possibilities of a Christian Press.* Here is the greatest power which our modern world has developed. Here is the thing which can subordinate every known force. Here is that which must grow as Christianity itself grows, as ideas rule the world, as right supplants might in human affairs. Can any human mind forerun the future and describe what a regnant, devoted, intelligent Christianity can make of such a force? Certainly not in full, and yet we may indicate some things with confidence. The modifying force which the Christian Press may exercise upon the worldly Press as the years go on, is beyond question. Its intelligence will not be less than the other. Its purity and dignity will attract to its own example, as men learn to avoid the things which injure themselves and their children. It will aid the better life of the community and the law, to restrain the Sunday Press. It will join all forces in destroying the Satanic Press. But besides this, the Christian Press will go on with its own mission: to handle all things in the open light of the commandments of God. There will be no hesitation in confessing Christ before all men, in all relations of life. "He is our King. He is our Law-giver." The need of positive teaching, and daily reiteration of that positive teaching, will be at last supplied. Controversies will arise, but the decisions of a divine standard will be discovered. Human nature will be selfish, but the love and self-sacrifice of the Saviour of men—"the programme of Jesus," as it has been called—will reach the men of this world in the very midst of strife, and conquer them by its inner force of adaptation to their deeper needs.

If, sirs, if Christianity is the panacea for social needs, as well as individual salvation, the Christian Press can apply it directly and constantly as nothing else can. This is what we need. The light can best shine where the darkness is deepest. Men in politics, in competitions, and mighty business schemes, will be touched by the breath of heavenly principles for life on earth. Not without, but *with*, all other instrumentalities, the Christian Press (quickenning them all) will go on with its own great, positive, and all-comprehensive work. It can make religion a "bread of life," and not a "bit of cake" (as Beecher put it) to be "brought out of the cupboard when we have

company." The world clamours for a creed which will control daily life. This the Christian Press will make easier for every Christian, and this it will afresh commend to every man not yet willing to have Christ to reign over him.

4. Here is a fourth reason: The fullest use we can possibly make of the Press is due from us by most sacred obligation. Here in London, by "some martyrs of the Fleet prison," the liberty of the Press was largely secured. Here and elsewhere that liberty of the Press was "bought by Christian blood." How plainly it is our sacred duty to them who bought it rightly to use it, and to God who blessed their sacrifice. And how plainly is it our duty, in view of the infinite mischief which "unlicensed printing" is doing in the world, to seize the mighty *Afril* we have unloosed, and make him build the palace of our King. To overcome the wrong uses of the Press we have no resource now but the right use of the Press. Let that be made, and then we may (with John Milton) cry out for a liberty of expression "as free as the four winds of heaven." "Let truth and error grapple," he exclaimed; "when was ever truth put to the worse in a fair encounter?" As matters now stand the encounter is *not* fair. What behoves us to remember with intense determination is, that the fairness of that encounter depends upon the fulness of our conviction, and the grit of our determination to follow error to its strongest stronghold, and grapple with it there. The spectacle of Christianity crying out for a free encounter, and then deserting the strategic position to the adversary, is not edifying. Does Christianity mean to conquer the world? Then it must not leave to the world the greatest opportunity it has itself created.

5. A fifth reason may be found in the assertion that the gaining and holding so much of the Press as we can gain and hold for Christ is the policy of common sense.

The battle with evil is not to be confined to old weapons. Whatever rifled guns and mitrailleuses there are, we want them. The hosts of evil multiply, and if the big guns shoot over their heads, we must employ the grape and canister in the caissons of the Press. Get at the serried ranks we must. They must be saved, and they must be kept from destroying others. In this positive work of saving, as in the negative work of defending, we must be sure and swift. There is neither strength nor time to waste. We are dying, and they are dying whom we seek to save. Religion must

be popularized, and the thing that reaches the people is the Press. Use it! Is it the electric light, clear, brilliant, piercing, and uninterrupted? Then illuminate the way to heaven with it. We must hide the remedial virtue of the Gospel in the mallet-handle which the multitude daily use. What do they handle as they do the issues of the periodical Press? We are told that incessant blows, rather than hard ones, change the crystallization of iron and destroy its tensile strength. We must allow men, therefore, no rest. Six days is too long an interval. Every day sin effaces Sunday impressions and repairs Sunday conscience-wounds. *Sin must meet God every day and at every turn.*

6. The present state of the world discloses a sixth reason. Our impulse to get *out* to the people beyond the Church, and *in* to the people shrouded in unbelief, and *down* to the people sunken in vice, by the great agency which the common need carries everywhere, cannot but be quickened with every testimony which we receive at this and other like meetings, where the soldiers and leaders of the Lord's hosts gather to report as to how the battle goes. How many the needs; how white the harvests; how endangered the souls we are seeking to save; how sweeping the counter-currents; how fixed the great national and social customs of wrong! Has drunkenness lessened, taking the world over? Have all the Lombroso measurements decreased the criminal classes they so acutely describe? In America crime not only grows, but grows younger—a horrible statistic, which shows a Society like Saturn devouring its own children. In France and elsewhere, alcoholism's ravages are now more frankly acknowledged than ever, and they cannot be concealed. The rifts and seams of light we gladly recognize *are* but rifts and seams in great cloud-masses of unbelief and sin in Christian lands, and yet larger masses of ignorance and death in the unevangelized lands.

Certainly, *now*—when the world's evils grow more gigantic, and when combinations make vice more formidable, and when some false faiths seem to be reviving, and when war's horrid front has appeared threateningly between the two most thoroughly evangelized nations of the globe, and when the millions go for ironclads and the pennies go for missions—*now*, when the children so often ridicule the faith of the fathers, and some great nations have almost banished God from public affairs, and when some Evangelical Churches have

been shaken to the centre by unbelief—*now, now*, is not the time to ignore any great agency by which we can bring the healing Gospel into contact with the world's open sores.

And all these reasons combine to prove, in conclusion, the absolute necessity which exists that the Christian forces shall *own and control* their larger place in the Press. No other condition of things can be satisfactory. Christianity could never flourish if it did not have supreme control of Christian homes and places of worship. It has fought long and hard for this, because its life and efficiency depended upon success in gaining independence. The good incidental results of this struggle are found in our whole civilization, and every departure from its principles introduces a weakness, if not a corruption, into Christianity itself. Not less, but larger, is the necessity for independence in the Christian Press. It must not beg its place or nourishment, nor be tempted to distort or veil the truth, in order to live. We cannot do the work of Christ through secular agencies. So to touch the world as to save the world, the Christian Press (as the Christian man) must be *for* the world, but not *of* it. The Press without Christian principle cannot moralize the world, much less Christianize it. And it will not do even what it can; and it will not cease to do that which demoralizes so long as it works only for gain. Therefore the Christian Press, while it must win its daily bread by signal usefulness in all just relations—which usefulness men will recognize and pay for gladly—must be free from the pressure to be other or less than Christian, in order to maintain its existence. There is to be an ineffable sacredness about its secular work, and a just independence is essential to that. Christianity must own and control.

II.—OPPORTUNITY.

And now we turn to the question: *Is this Duty also Opportunity?* It is difficult, indeed, for any duty to be such if it be not also an opportunity, and yet every demonstration of opportunity sets wide open the door and accents the duty to enter, while every apparent lack of opportunity is allowed to dampen the sense of duty, and defer, at least, the cheerful obedience Christ demands. Let us see how it is in the matter before us, though the points can only be mentioned.

1. And first here, Christianity's opportunity to *use* the Press

is clear enough. More reports and better ones may be made of what is done and said for men and women, in obedience to Christ, who sent us into the world for the world. More extended use of the contributors' column in matters of public moral interest is possible. More insertion of matter which might even have to be paid for, but which would carry spiritual and saving truth to men, is legitimate and feasible. Many more Christians may become editors and proprietors. The way to find the place of influence within the Press, as now constituted, is shown us by Roman Catholics in the papers of New York and Paris, and by the Jews in Berlin and Vienna. Here is an example we may well heed.

2. And then our opportunity to *modify* the Press and aid it to a higher level is most invitingly open and pressing. On every side, when properly approached, the gentlemen of the Press, with but few exceptions, are accessible to representations based upon the wishes of the better part of the people. This is specially true, of course, in the country and smaller-city, and it is important to note the fact. The country and smaller-city Press will grow in power, and the Churches and the moral population will grow in the same proportion. The smaller-city papers have great temptations to follow the lead of the great-city journals to which they are necessarily indebted: they should be encouraged and developed as moral and intellectual and religious influences. They can combine *against* the metropolitan Press in a moral exigency.

3. We have our opportunity, further, to move upon bodies of the Associated Editors and Proprietors. And there the springs are touched which will produce movements of marked power. The most encouraging experience of that kind resulted largely from the labours of a devoted Christian woman of New York, representing both the Press itself and the Women's Christian Temperance Union, in the department of purity in literature and art. The National Editorial Association of the United States passed unanimously in last January a resolution committing the whole body to the "elevation of the Press" in its moral tone by every means possible, to the great end of its serving every true interest of mankind. What should be published, and how, was declared to be "wholly to be determined by moral considerations"; and the promise was made to exclude everything tending to promote immoral effects.

4. The opportunity is given us to combine against the

Sunday Press by good laws and sound public opinion in many places; and much can be accomplished. Some day the tide will turn even where it seems strongest.

5. The opportunity is given us as well to resist, and often to overthrow, the horrible influence of the impure and salacious issues of what we know as the Satanic Press. Here there are encouraging instances. The name of Anthony Comstock is known all over the world for his heroic resistance to this tide of evil. And many victories has he won. Other, and perhaps as great ones, have been gained by the Committee of the W.C.T.U. of the United States, though the agent of them has been and wishes to remain unnamed.

6. The opportunity is open to us to combine to plant and sustain *the ideal Christian daily newspaper*. This must be for a moment discussed. For some details of the ideal, and in some places, we may have to wait a long time. But I am persuaded that in many places the enterprise might be at once begun and carried on to success. Nothing so sacred as a daily journal ought to be left in Christian communities to the haphazard of being conducted by anyone who may think himself able and ready to do the work for gain only. Difficulties are foreseen certainly. Such a Christian daily would demand, for example, you say, the consentient opinion and co-operating action of many thousands of Christian people; whereas they are now divided and difficult to unite upon the plainest issues of reform and evangelization. I answer—Everything which seems to be hindered by Christian liberty is really helped by it. We could never reach union upon a Christian daily anywhere by an *index expurgatorius*. But we can reach it as we are reaching all other forms of Christian co-operation in this Alliance, and otherwise, by the free choice of hearts that are yearning to find their way to the aching and sorrowing heart of the world without Christ. After what has been accomplished within this century, no man dare doubt the open way to anything that approves itself to Christian judgment, and has behind it the obligations of Christian conscience, for want of Christian co-operation. Another difficulty is suggested. It takes *capital* in immense amounts. Surely it does; but so do our Christian education and our missions and our charities. The money can be found for anything which clearly proves its own supreme importance as a reforming, ameliorating, uplifting, converting agency, able to reconcile man to God, to cement

man to his fellow-man, thus lessening vice and crime and the unspeakable curse of war.

It might also be asked—"If you should provide your ideal Christian daily, could you get it read?" I might answer by asking—"If you erect your churches and provide your religious teachers, will men come to worship and hear?" Just as men have come to hear all the counsel and comfort and correction of the Word of God, so will they read it when it comes to them. They know that the right way of looking at everything is the Christian way. They want to know more of that way in its details. Their own needs and dissatisfactions will bring them to welcoming the Christian Press. They will want it for their children. They will choose it because it is the best. This is exactly our opportunity. The positive work of the Christian Press is assured when we remember that the people must have the news, and must study the important political and municipal and international questions of the day. They will take at first indifferently the accompanying definite religious teaching and incidents, but they will grow to be interested in them soon. And this is a sowing beside all waters emphatically. Here and there a special something will attract their attention; the light that fills the interstices of the journal will meet their restless gaze. Why should the Gospel not go to the market-place? How otherwise shall it touch the market rates?

7. Again: Is it not clear that the attempt to go forward and seize the "coign of vantage" furnished by the Christian Press is made as timely as it is imperative by the great forward and outward giving of the whole Christian army? There is such a development going forward. Call it altruism, social conscience, practical philanthropy, institutional Church, or what you will, the great heart of Christianity throbs with new desires to reach, not only the *ends* of the world, but the *depths* of the world. The largest needs are being learned, and how to meet them studied. There is a true Christian social feeling arising (not to say Christian Socialism, lest that be misunderstood). And all this calls loudly for that greatest of all instrumentalities by which the universal mind and heart are being constantly touched and deeply affected.

8. Note, again, the relation of the Press and applied Christianity. The first is the opportunity, *par excellence*, of the second. Applied Christianity has become a watchword of

our day, and with great propriety. If creed is essence, deed is efflorescence. The world's need is crying out for a thorough application of an un mutilated Christianity. The Church is striving towards this. Every institution or method which succeeds in it, however partially, receives approval and substantial aid. We cannot, therefore, longer neglect this one—the greatest of all. How can there be another opportunity to apply Christianity to life's whole surface like that furnished by the Press, which is already in contact with that life in every square inch of its exposure?

9. And opportunity is finally declared by the known will of our Master.

“ALL power” is given Him in heaven and on earth. Can the power of the Press be counted as beyond His dominion? I believe the kings and kingdoms are coming to Him; that art and literature are always reiterating His teaching, however they may seem to stray; that the moulding power of education over the generation is bringing each one nearer to Him. I believe that even armies and war are flexible now to the universal love and peace He came to introduce; and I cannot believe that Christ has planned to leave out of account this boldest, strongest, at times most arrogant and even insulting, though often helpful, power. It, too, shall confess with its myriad myriads of tongues, in all the languages of earth, that Jesus Christ is Lord, to the glory of God the Father. We shall conquer the Press for Christ, that with it we may Christianize the world.

The Dangers of Romanism and Ritualism.

Rev. A. F. BUSCARLET

(*Lausanne*).

Mr. Chairman, Ladies, and Gentlemen,—I shall try to be as brief as possible. I was told that I should have twenty minutes, and I have tried to bring the subject down to this minimum by taking very much what has passed under my own eyes as to the effects of Romanism and Ritualism on the Continent. I wish I had had time to say a few words to our dear Chairman. We have been fellow-soldiers on the same field in Italy. We have toiled together in that land, where you can best see what Romanism and Ritualism really are. You have not got the genuine article in England; we find

that they know how to adapt the article to the consumer. An intelligent Christian lately wrote to me: "When I returned from the East I thought too much was made of the Ritualistic movement in England, but now I see that matters are very serious indeed."

You all know that a great English Churchman and statesman sees he can now write virtually to Leo XIII. calling him the first Bishop of Christendom, pleading with him not to pronounce himself on the validity of Anglican orders lest it should injure the prospects of what is nothing less than Romish unity in England. On the other hand, according to the *Times* and the *English Churchman*, an Anglican prelate can with impunity go to St. Petersburg, appear in convocation robes with his episcopal staff, kneel in prayer at the altar, kiss the holy image of the Saviour with



REV. A. F. BUSCARLET.

which he was blessed by the Metropolitan Palladius, and do reverence to the relics of St. Alexander Nevsky. Dangers ahead, indeed! England is already among the breakers! Those who hold the helm are terribly responsible to God and to their fellow-countrymen for having allowed this drifting on to the rocks when the whole ocean of God's grace lay behind them. A charity falsely so called, a spirit of compromise, protests becoming words, idle words; consideration of secular ends, the fear of man, cannot stand against men fully persuaded and fully determined to dare all so as to carry out their views. Little by little they have advanced, and those who justly felt that they could no longer share the responsibility before God and man have met with no sympathy, and have been frowned upon by those who should have admired their self-sacrificing courage.

On the Continent our English congregations and our young people are in very special danger. I say the young, for they are the objects of the Romanizing party's special attentions. The *Anglican Church Magazine*—a magazine widely circulated on the Continent—for April, 1896, in notes upon "Current Church Life," says: "Hitherto the interchange of courtesies between Russian and Greek representative ecclesiastics on the one hand,

and representative Anglican ecclesiastics on the other, may not have transgressed the narrow limits of ordinary politeness—a sort of inevitable politeness, but *in the pomp and ceremony* of Bishop Wilkinson's reception by the Metropolitan Palladius of St. Petersburg and his clergy, more even than their extreme cordiality and friendliness, there was a spontaneous demonstration of mutual sympathy which it cannot be denied opens out a new and fair prospect of actual intercommunion, and this significant demonstration of mutual sympathy is opportune." The editor then pits this alliance with, what he calls, the older Catholicism against "Anglo-Romania." "It comes at a time when," he says, "under the fostering care of *the Abbé Portal and his friends, who are still within the English Church*, Anglo-Romania is undoubtedly infesting a considerable number of our weaker-minded clergy, and it points to the antidote—*alliance with the older Catholicism*. Much, of course, depends upon the action of the next Lambeth Conference." And he adds: "If the Anglican bishops would be stirred up to a sense of *the danger which we are in from the blandishments* of Neo-Romanism, and to pronounce boldly for intercommunion with the Churches which have held the primitive faith in its pureness and entirety, the next decade could hardly fail to see the cause of Catholic Federation brought down from the clouds of pretty, but aimless, theorizing to the solid ground of every-day fact and practice." Intercommunion, then, with the ignorant, superstitious, and persecuting Greek Church is now openly advocated, especially now that Rome will not acknowledge Anglican orders.

But are the dangers of Evangelical Christendom and of England lessened by this new departure? The principles of Rome and St. Petersburg are at bottom exactly the same. There may be a very few more elements of truth in the so-called Orthodox than in the Roman Church, but the dangers to our civil and religious liberties are the same in both cases. Both are agreed as to the use of cruel brute force in dealing with Christians who believe in the second commandment and in Christ's spiritual kingdom. I happen to have interesting proof of this. In an article of the Russian Literary Society, Mr. Probyn Nevins very truly says, *apropos* of the Stundists and their treatment, "A common creed causes fraternity of feeling." But what is the creed he holds in common with Pobedenoshieff, the Procurator of the

so-called Holy Synod? He unhesitatingly defends — this English gentleman of the nineteenth century — and on the same grounds as Pobedenoschiev, the persecution of Nonconformity as incompatible with the unity and strength of the Russian Empire. He tries to raise prejudices by speaking of the movement as essentially of foreign growth. He can see no reason for its being allowed to undermine the national Church of the country; and then—mark the words which may foreshadow what has begun to cause most serious complications in England—“Nonconformists fail to realize that religious disunion in a vast empire is a cause of political weakness, and, therefore, is looked upon with no friendly eye by wise rulers of a great State. They use the word persecution, and think the rulers of Russia and the orthodox authorities are religiously tyrannical, when in truth they are only *politically exercising patriotic wisdom.*” It is easy to see at what school of thought the writer of such a defence of persecution has been brought up; and then, with an animus which I will not trust myself to qualify, he suggests that because Nihilists have sympathized with the Russian Nonconformists, these may be known by such friends. He dares to suggest that they sympathize with Nihilism. Everyone who cares to enquire even, knows that no Nihilist has ever come from their ranks. Fancy accusing the Huguenots of being of one mind with Voltaire, because he generously did all he could to defend the Callas family at Toulouse against their infamously false accusers. But persecution must be defended by Romanist, so-called Orthodox, and the school of Laud. They have a common principle. Dissent from their human and false theories of the Church necessitates persecution, and legitimatizes it.

Not many years ago I met in the Alps a most intelligent and polished French gentleman. He was, his friends told me, connected with the great organ of the Jesuits in France. Speaking of the horrible cruelties perpetrated in the Netherlands by Rome, I asked him what good these had done this Church after all. “Oh,” he answered, “we were not able to carry out the work completely.” “The unity of the Church,” he added with emotion, “is of *paramount* importance.” It is blindest folly to trust to the blandishments of the present Pope, and to think that the principles of Rome have changed, or can bear different fruits than in the past. She hides her poison in the freshest fruits of the season. The Pope cannot

deny himself. Every bishop, when he takes his oath of allegiance to the Pope, solemnly declares: "*Heretics, schismatics, and rebels to our said lord the Pope, and his successors aforesaid, I will to the utmost of my power persecute and destroy.*" How can there be either civil or religious liberty where such a system has the ascendancy? It is impossible to exaggerate the dangers into which England is being dragged by the sacerdotal party. It is criminal folly, under plea of charity, not to warn our fellow-countrymen. Strife is being sown between town and country, as in Belgium, where they have succeeded. Seeds of civil war are thus sown. History shows that they have reaped according to that they have sown.

I will not speak to you of the dangers caused by the confessional. Italy, Spain, France can tell a terrible tale—Spain especially, the most priest-ridden of all. Even family life there is tainted to the core; and when I asked my French Jesuit layman why Spain was not purer since Dissent had been crushed out there, and the unity of the Church victoriously established by fire and sword, "Oh," he said, "the bishops have not power enough there," alluding possibly to the oath I spoke of before. Father Chiniquy, and others who have left Rome, have opened the eyes of many to the demoralizing effects of the confessional on priests and people. This is the great engine used for enslaving men. Liguori says, "Let him who desires to grow in godliness give himself up to a learned confessor, and be obedient to him as to God. He that thus acts is safe from having any account to render for all his actions."

I could easily have contrasted the condition of the United States and part of Canada with that of the Southern American Republics, of England and Scotland with Spain, etc., and shown the superiority of Protestant nations in morality, national prosperity, and the development of personal independence of character, shown by truthfulness, and a sense of personal responsibility. I might have shown how weakening sacerdotalism is in its effects on personal character—endless intrigues, shameful and yet shameless duplicity, two weights and two measures in constant use. Pusey, and Manning, and Father Ignatius preach what are called Gospel sermons; but then, by a ritual that catches the weak-minded through the eye, they supplant the Gospel of Jesus Christ by the doctrines of men, which are subversive of the doctrines of grace and peace through God our Father and the Lord Jesus Christ.

Here Rome pretends she never forbids the Bible; there the Pope calls Bible Societies a plague. In Lausanne I have heard her two voices. I have read a most able article, quoting from the new critical school (which has given numberless handles for this work to Romanists), and showing that the authority of the Bible is undermined by the great principle of Protestantism. They dare to pretend that Rome is the real defender of God's Word; but then, in Romish villages near Lausanne, in the same canton, the people tell our Bible colporteurs that the Bible is a Protestant book and a dangerous book. Just across the lake the priest in Savoy burns it whenever he has a chance. I know of cases in Italy, during my fourteen years of residence there, in which the priest, when he found educated young men inclined to accept the Scriptures, pointed out supposed discrepancies, etc., so as to discredit these Scriptures. Ritualist clergymen have deliberately said that it was a cruel thing to put the Bible into a poor man's hands. Another declared he preferred no religious teaching in the schools to only Bible teaching. All these sacerdotalists place all the teaching power in the hands of the priest. No soul can see the way, the truth, and the life without them. The Church is everything, and by that they mean only that organization which has three orders, which never existed in the apostolic Church—bishops, priests, and deacons—and in that organization these three human heads replace Christ and the Holy Spirit for the poor soul who seeks salvation. This is the most fatal danger of all—this sacerdotal system, Roman, Greek, or Anglican. Whilst they say they hold Christ to be the Saviour, like some conjurers they show Him, and then the Lord is gone, and Mother Church, Mary, the saints fill up the Saviour's place. If all fulness dwell not in Christ, as the only Head of all things to His believing people, the Church is a headless body, and of this really headless body they constitute the head. Mariolatry is on the increase. No reservations, no Jesuitical quibblings about different kinds of worship, can prevent the people from giving to Mary the honours due to Christ, nay, from calumniating and depreciating Jesus and His matchless love to sinners.

One of the elder girls in my Italian Bible-class in Naples had gone for a time to a school taught by the nuns. I had been speaking one day of the love of the Father and of the Son. Up started this girl and cried out, "Sir, I was told that Jesus

would have destroyed the world long ago but for the Holy Virgin!" I possess one of the most blasphemous books I know. It is the Psalter of the Blessed Virgin, by the famous Seraphic Dr. Bonaventura—printed at Padua "cum permisso Superiorum!" The praises of our Lord are deliberately diverted to Mary by simply changing Domine into Domina! "In te Domina speravi non confundar in æternum"—"Conserva me, Domina, quoniam speravi in te." "*Venite ad eam qui laborati et tribulati estis et dabit refrigerium animis vestris.*" "Judica me Domina." "Domina refugium nostrum es in omni necessitate nostra." "Exurgat Maria et dissipantur inimici ejus." "Qui habitat in adjutorio Matris Dei in protectione ipsius commorabitur." "Venite exultemus Dominae nostræ, jubilemus salutiferæ Mariæ Reginae nostræ." "Dixit Dominus Dominae nostræ sede Mater mea a dexteris meis." "Ad te levavi oculos meos Regina quæ regnas in cælis." The Te Deum has in the same way been applied by Bonaventura to Mary—"Te Matrem Dei laudamus," etc. "Sancta, Sancta, Sancta Maria Dei genitrix"; and the book ends thus: "Quicunque vult salvus esse ante omnia opus est ut teneat de Maria firmam fidem."* Leo XIII. evidently approves of all this. In his Encyclical, lately sent to Hungary, after praising up as the greatest benefactors the Pope who advised and honoured the massacre of St. Bartholomew, Gregory XIII., and Innocent the Second, he closes his epistle with an invocation, not to God or Christ, but to "Magna Domina nostra Maria," that she may bless Hungary. He is then not content to be the Vicar of Christ, but wishes to be known as Mary's vicar. "Tout a Jesus par Marie." I myself have heard a Neapolitan country priest preaching on his version of Scripture, "Mary so loved the world, that she gave her only-begotten Son."

With reference to persecution, deceit and Mariolatry, and serious political complications, our great danger lies in the fact that the Jesuits are now complete masters of the Pope. Leibnitz declared it was most dangerous to entrust libraries to them, as they would not hesitate to mutilate or to destroy documents and books. They are swarming in England and Scotland, and they and their friends are rewriting all our history for us. But how are we to trust those who believe in the virtue of a lie if it advances the interests or glory of

* It ends thus: "Hæc est Fides de Maria Virgine quam nisi quisque fideliter firmiter que crediderit salvus esse non poterit."

themselves and their Church? I could bring before you if I had the time the history of a false citation of Calvin in France by one of the foremost men of the day, and when it was proved to him as clear as noonday that the citation was a false one with reference to Calvin, he republished the book with the very same statement. When he was asked why he had done so, he said, "If Calvin did not write it his principles were such that he might have written it." There is how your history in England and Scotland is being rewritten for you—the Covenanters one thing, Claverhouse quite another, Mary different, and others in the same style. I think that someone would find it most interesting and useful to watch these gentlemen a little more closely. Just listen for a moment to what a King of Portugal wrote: "It cannot be but the licentiousness introduced by the Jesuits, in which the three grand features are falsehood, murder, and perjury, should not give a new character to the morals of the *externi*, as the Jesuits call those who are not of their order, as well as the internal government of the *Nostris*, or their own body. The fact is, these religions have introduced into Christian and civil society those perverted doctrines which render murder innocent; which sanctify falsehood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of calumniating, killing, lying, and forswearing, as their consciences may dictate; which remove the fear of human and divine laws, and permit a man to redress his own grievances without applying to the magistrate. It is easy to see without much penetration that Christian and civil society could not subsist without a miracle. It was to be expected that such pernicious maxims would most effectually dissolve the strongest bonds which could be found for preserving the commerce and union of mankind." I wish I had time to quote Pope Clement XIV.'s bull of suppression of the order. Just two lines which tell us of a state of things not unlike the present. "In some places dangerous sedition arose, tumults, discords, dissensions, scandals, which, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds and enmities." He speaks of the Kings of France, Spain, Portugal, and Sicily having to expel them. Leo XIII.—with all his apparent gentleness—is thoroughly in the hands of these men who hold the hilt of that sword in Rome, the point

of which pierces every kingdom in this world, of those men whose ambition is insatiable. The prince of this world is their master; and all that is of this world—the lust of the flesh, “the lust of the eye, and the pride of life”—are their tools. They know how to feed these, and how to make capital out of them in Mansoul. Lastly, let me say a word on the dangers produced by the false teaching of Rome and her sisters, Anglican and Russian, with reference to the saving efficacy of good works—their power to arrest law, and even to efface sin. This perverts the moral sense, blinds to the absolute claims of duty, and dishonours those of the law. It saps God’s plan of redemption, which magnifies the law, and through its very sanction glorifies God’s undeserved love to sinners, whilst it quickens conscience, and produces a sense of personal and inalienable responsibility. I had once to explain to one of my classes in Naples justification by faith without the deeds of the law, and that God could not let our good deeds efface our evil ones, if the honour of His law was to be maintained. I made up a parable founded somewhat on facts. A brigand, guilty of many murders, had escaped to the hills behind Amalfi. There for a year or two he cultivated a small vineyard, and made goat cheeses, living at peace with all around. Suddenly he heard that his name and hiding-place had been discovered, and that the carabinieri were after him. He at once took some of his cheeses and his wine, fruits of his honest labours, and rushed off to Naples, went to the judge who was to try his case, and offered him these fruits. “What would you think, lads,” I said, “of this judge if he allowed those gifts to influence his judgment, and to set aside the verdict of the law?” My intelligent and attentive listeners stared at me. “But,” said one, at last, “sir, that is exactly what is done.” So my parable was lost, for there was no conscience of the sanctity of law, no sense at all of the evil of bribery and corruption. No wonder that civil and religious corruption find a fertile soil in such a land. Sacramentarian theories materialize and deaden the spiritual energies of the soul, and blunt the conscience. It has well been called by Dr. Reynolds, “The *Body Development* of Christianity.” A man-mediator is constantly manipulating something—water, wafer, wine, and oil, for example—to regenerate, to feed the very body with Christ’s flesh and blood—to certify to a dying man the grace he needs on his

death-bed! and that same priest gets all his powers through the breath and the hands of another man—chosen, in England, by the civil power. And what shall I say of their miserable and childish “Aids to Devotion”? Oh, I want to be emphatic upon this. How weakening to real faith in the risen Christ’s own living power! Contrast on the one hand the gross superstition both of a learned medical professor at the University of Naples and of an illiterate cook I knew, both of whom, one to save himself, and the other his child, clapped on a wretched picture of St. Anthony, with a dear little Neapolitan boy about ten, a pupil in my school. Dying of cholera, his parents, Roman Catholics, at last prevailed on the priest to come, and when the priest held a crucifix to the little dying Neapolitan’s lips, the little fellow pushed it aside, and said, “That is not my Jesus: my Jesus is in heaven,” and he died singing a hymn to Jesus’ praise, perfectly happy—so much so that his mother, whenever I passed, would, if she saw me, rush out and stop the cab to kiss my hand. We are told that Southern nations need these “Aids to Devotion,” and that our Northern Christianity is not suited to them. I only wish our Northern Christianity were as perfectly simple and spiritual as the faith of that dear little Neapolitan boy. What more could we wish than that realization of a living, loving, mighty Redeemer? I can say nothing of the danger of the bigotry these systems produce. I have felt it. I remember meeting a most humble and earnest High Churchman in the Alps. We differed, of course. We talked over our differences, and when we parted he said, “I must pray to God that you may see your way to join the Church of Christ.” “Well,” I said, “all I can say is that I must pray for you, that you may see your way not to set the Church above Christ. Whoever believes in the Lord Jesus Christ as his Saviour, I believe is of the Church. You, or anyone else, if your trust is in Jesus, you are of the Church of the future, the great, universal, true, catholic Church; and,” I added, “I think my Church is more catholic than yours.”

Rev. Dr. GUINNESS closed with prayer and Benediction.

Another meeting simultaneously was to be held under the Mulberry-tree, but in consequence of rain the assembly took place in Room No. 6, Colonel von KNOBELSDORFF (Berlin) presiding. The subject was:—

Evangelical Religion on the Continent of Europe.

The CHAIRMAN said: I had looked forward with much pleasure to sitting under the Mulberry-tree, which is a particularly fine one. There is, in itself, no virtue in sitting under the tree, and nothing depends upon holding the meeting there. The important point is that, like Zacchæus, we have once sat under the mulberry-tree. We will be practical, and I will say that I have an impression that our churches are mulberry-trees. All who really belong to the Church ought to be *on* the tree, but most are content when they sit in the shadow. This causes confusion. Those who sit under the tree have something to do with the tree; but we must



COLONEL VON KNOBELSDORFF.

be *on* the tree, because it is only from that point we can see our beloved Saviour. So long as we are under the tree we cannot see Him. Few make up their minds to climb the tree. My dear friends, it is very important for us to notice that the first evangelical person in Europe was a woman—this was Lydia. As we are going to speak of evangelical religion on the Continent, I hold that as an important point—therefore we will let the women have their position and work in the kingdom of God. At least, we must do this in Europe, because the first convert in Europe of whom we read was a woman. I am happy to say we have five speakers to-day. I will ask Pastor Hocart to address us first.

M. le Pasteur HOCART

(Paris).

Evangelization in the suburbs of the capital of France.

Mr. President, dear Brothers and Sisters,—Much as I have valued personally the privilege of being here, since I came I have more than once questioned the propriety of having accepted the invitation. Although I am no stranger to the English language, it is quite unfamiliar to me from the point of view of public speaking. I would, therefore, ask your indulgence. I am also, probably, the oldest member of the

Congress now meeting at Mildmay. I wish to make another observation: the views I have to submit to you may, perhaps, to some persons appear rather strange and exaggerated, but this is my explanation. For more than twenty years I have engaged in evangelistic work in Paris in Dr. McAll's Mission; and I must say I have seen a comparatively large attendance at some of the meetings, that I have heard of real conversions, that I have witnessed some; but if the statements I am going to make seem to tell a different story, you will not after this explanation consider them too pessimistic, but as being exceptional. I think it is right you should have every aspect of the case, and where there is struggle and difficulty you ought to know it. We have been told all these days that we are one, and if one we shall engage in intercessory prayer; you will pray for us. After these introductory remarks, you will better understand what I am going to say.

The masses! We must, we will reach the masses! That is more than ever the watchword of the Church in America, in Great Britain, in Switzerland, and also in France. The people of God cannot forget the distinguishing feature of the character of Him who came to seek and to save the lost. That feature is drawn in these imperishable words, "The poor have the gospel preached unto them." To a certain extent this has always been done, but on far too limited a scale. There has been a continuous flowing of the rural populations towards the capitals and other great cities. As a natural consequence of this heterogeneous crowding of people together, the leaven of immoral influences has been in active operation; and the spiritual necessities of these immense aggregations of immortal souls have moved the compassions of all the genuine followers of Christ. These remarks have a special application to the Paris suburbs. Dr. McAll's great enterprise for spreading the Gospel among the working classes in our country has been both an example and a stimulus. That devoted man's labours have been imitated, or rather followed out, as it was his wish they should be. But in the poor quarters of Paris, and especially in some of its vast suburbs, while it has been demonstrated that, with a much greater degree of religious liberty than we ever had before, we are free to address ourselves to the masses, it has also been shown that the Gospel has to cope with obstacles which no one but the Almighty Spirit can overcome, and to which no human agency is equal

save that of men who possess and wield the weapon of an omnipotent faith. One of these obstacles is unbelief. Great changes have come over France during the last quarter of a century. Official education—that is, State and Municipal education—has, especially in the capital, become secular. The teaching of religion is prohibited in all public schools—that is, in all schools that are not denominational and free. Official education goes by the name of “lay education.” Pastors and priests are excluded from secular schools; and must now look after the children, and teach them the principles of the Gospel on Sundays and Thursdays, the latter being the weekly half-holiday. But numbers of the children, either voluntarily or from the choice of their parents, avoid an instruction which cannot be compulsory, and so they grow up without any religious training whatever. Many, it is true, until about twelve years of age, are retained in the trammels of superstition, but from that age they shake them off entirely. The word “laïcisation”—that is, the exclusion of religion and its ministers from the official instruction of the young—has been interpreted according to the fashion and tendencies of the day. Hence, in many cases, we have the omission of Christian baptism; we have purely civil marriages, and civil funerals. This means no religious service at a marriage or an interment. It follows that a proportion of the inhabitants of our suburbs are trained up and live without religion at all; and we often hear from men, women, and even children, this profession of faith, or rather of no faith—“I am a free thinker.” And many of these will not endure an address in which God, Christ, and prayer occupy a prominent place.

Some years since I was called to bury a young man who had committed suicide. The request came from his mother. This young man was very popular in his circle, and a great crowd gathered around his grave. So long as I spoke only of labour and courage to sustain victoriously the struggle for life, I was tolerated and listened to with some attention; but as soon as I presumed to point to the source of courage and strength, and to the preventive from despair, as soon as I ventured to utter the words, “help from above,” secured by prayer to God—when I spoke of Jesus Christ, the great Deliverer, the hope of man—I was disturbed by an unmistakable movement round the grave—quite an excitement, signs of impatience and wrath were shown, and I was afraid that I

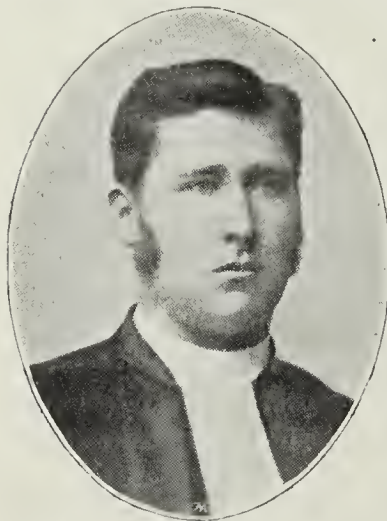
should be stopped in my address. That is now the state with many in some parts of the suburbs, among young and old alike. Anything that savours of religion is cried down, and all manner of annoyances and coarse jokes are thought praiseworthy if a Christian teacher can but be silenced. Even children are taught these evil manners. Quite lately, on leaving our mission-room, I found at the door a number of lads who had behaved most irreverently during the service. They saluted me with, "We will come again to disturb you." We have still to conceive and arrange a plan by which we shall be able to reach the ear of the unbelieving part of our citizens. We are confident that God will inspire and guide us as to this essential part of our mission. Again, we have to wage war against immorality. This may be traced to unbelief as its source. As I have already stated, the terms "lay," "civil," "secular," finish by being applied to matters which do not directly relate to religion, but which belong to moral and social order. There is, in this process, a fatal logic. The terms misunderstood beget ideas, and, the ideas being favourable to man's natural inclinations, influence his practices. This extension is inevitable. An unbeliever, being a secularist for the education of his children, and for all the great events of life, shows himself consistent, and not only dispenses with pastor or priest at his marriage, but for that solemn contract declines also to have the civil officer, the legal civil act approximating too nearly in his view to what he calls "clericalism." Hence the great number of illegitimate children which exists. I do not at all mean to imply that the practice is general, but the cases of this sort with which a missionary meets in the suburbs of Paris are very numerous, and often present positions which, at first view, seem almost irremediable. These evils stand closely connected with the evident progress of alcoholism in France. But I will not enlarge on the subject of immorality. The Gospel and vice exclude one another. The depraved man soon discovers this incompatibility; and, if he will not renounce his sins, he rejects the Gospel. This applies to the young as well as to the old. We have to deal with very early depravity. The motto of the young is *pleasure*. Religion is regarded as a gloomy thing—the destroyer of all enjoyment. Still, we present the Gospel to all—from childhood to old age. But, in the case of the fallen, you have an immense advantage over us. You can evoke

the memories of the Sunday-school, of the Bible-class, and, doubtless, in many cases, of a mother's prayers; but with us, as a rule, no Sunday-school has existed; there are no remembrances of prayers taught on a mother's knees, no recollection of family worship. Still we do not despair. We seek to attract numbers to hear the plain Gospel message. We aim, as I have said, at the masses. We call to our aid Sunday-schools, Bible-classes, Temperance Societies, Young Men's Christian Associations, Children's Christian Associations, Ragged Evening Schools, and house-to-house evangelistic visits. Success may be comparatively small, but it is real, and experience teaches us to retain and exercise our faith in the power of the Gospel, even if the lost sheep are gathered only one by one.

M. le Pasteur ROCHEDIEU

(*Belgium*).

The delegates sent by the Committee of the Alliance in Belgium represent not a fiction, but a reality. Yes, the *Alliance*, because in Belgium the two main religious elements form an alliance. The Churches are distinct one from the



M. LE PASTEUR ROCHEDIEU.

other, but there is a very real union between them. The two chief Churches thus linked together are the Church of Belgium—which is the State Church—and the Belgium Mission Church, and we must add the English Episcopal Church in Brussels, or one of the pastors, for he always communes with us on questions touching the Evangelical Alliance. In order that I may describe to you the different elements of the Alliance in Belgium, I will try to show you what the Churches are composed of. I begin with the

oldest, the Church to which I belong, the united Church of Belgium. It dates from the sixteenth century, with long intervals of persecution. We have two Churches, one in the Flemish country, and one in the French country. Our Synod, which had its fiftieth anniversary some seven years ago, now groups together sixteen Churches. These Churches

are composed almost entirely of Protestants. They group together Christians of four languages—the two languages of the country itself, Flemish and French, and two of the neighbouring countries, namely, English and German. Of the two foreign elements, the German is the more important. They come to us chiefly from the province of Westphalia and the Rhine, and greatly enrich our Churches.

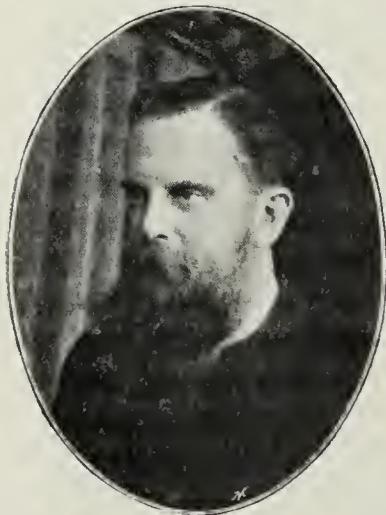
The second of the Belgian Churches is that of the Belgian Missionary Church, which was formed in 1837. There are thirty-two churches and stations, and a good many out-stations. As its name implies, it is truly a Mission Church, doing mission work among the most ignorant of the population. I need not repeat what was said yesterday by Mr. Anet, who is the representative here and Secretary of that Mission Church. I wish to bear my testimony to its fruitful activity. We who live so near it appreciate its courage and its Christian fraternity. We look upon it as a help to the work to which the Lord has called us. These, then, are the different elements which the Protestantism of Belgium gathers round it; and notwithstanding the differences of organization, of language, and in other details, we are knit together in Gospel truth. It is thus that we have a week of prayer every January. As Christians, we all met together to pray for the sufferers in Armenia. The Committee never lose an opportunity of calling Christians together to pray, knowing that they always have a hearty response to that appeal. Thus, too, it was only last year that we met together to protest against the new education movement in Belgium—to protest against a law which was in effect a weapon forged by the Catholics. We also work together in like manner in temperance work, and we fight side by side against immoral literature. “Union is strength”—this is the motto of the country of Belgium, and it is also our motto. As you heard yesterday, I can certainly say we find in Belgium sympathy and esteem in certain quarters, and I will just give you two examples. It was not long since that a barrister was retained to defend a bad case. He asked his client who were the witnesses against him, and the answer was, “They are Protestants.” The barrister replied, “Your case is hopeless; Protestants always speak the truth.” Another illustration is that of a well-known man, a man who had worked for the State. That man died last year; and, although not himself being a firm Protestant, he left orders that a Protestant address

should be given at his grave by a Protestant pastor. Amid all the pomp—it was almost a public funeral—there was found the modest presence of two Protestant pastors. But yet we are very weak, and I want to impress on you how great is our weakness. We have not one public man, not one member of the Government, not one eminent man who belongs to us. As we listened just now, in reading the Acts, to the man of Macedonia, who cried to St. Paul, “Come over and help us,” I said to myself, “Oh that great England would also hear that voice coming to it from Belgium!”—not the voice of a man armed head to foot, for our weapons of warfare are not carnal, but spiritual—it is the voice of brethren in the middle of the fight, and we love this fight. And it is just because we have to fight that we feel we cannot commune with those whom we call our brethren in the Roman Catholic Church. God does not ask from us the impossible, but He does sometimes ask from us the extraordinary. The thing is to love those who hate us, and we love Belgium. It is this love which unites together so closely the two Churches who work for God in Belgium; and I desire that this love for Belgium may also be strong and mighty in England.

REV. B. LA TROBE

(*Moravian Church*).

May I remind you that the sixth of the month on which we have entered is a day of special importance for the evangelical religion throughout the Continent of Europe? On that day—his own birthday—John Huss suffered martyrdom at



REV. B. LA TROBE.

Constance in the year 1415. At the stake he sealed that Gospel testimony which in dark days had awakened evangelical religion in Bohemia, and had laid the foundation for its spread into other lands.

In a Roman Catholic school in Germany an intelligent boy was studying his history book. He read that John Huss was *burnt*. “Burnt!” The word—in German, “*verbrannt*”—startled him. It set him thinking. Why should anyone be burned to death by his fellow-

men? He studied the problem, and he came to a conclusion which proved too charitable to fallen human nature. He arose and went up to the schoolmaster, a priest. "There is a printing fault in my book, sir," he said. "It says that John Huss was burnt [verbrannt]; surely it must mean that he was proscribed or banished [verbrannt]." "No," replied the priest angrily, "he was burnt." "Why, sir?" asked the persistent youth. "Because he was a heretic," thundered the priest, in such a wrathful tone that the lad durst ask no further questions. All the more did he ponder the matter, until his whole heart revolted against a system which put to such a death those whom it termed "heretics." The consequence was that in early manhood he was drifting towards infidelity, for Roman Catholicism was the only religion of which he was aware. But God was leading him by a path that he knew not, and to a life's purpose that he guessed not. He met with one of the itinerant agents of a home mission carried on on the Continent by the Moravian Church. From this evangelist the young man learnt the truth. He was freed from the shackles of Rome and from the reaction into infidelity, and he learnt that pure religion is tolerant. It is not the aim of this home mission to enlarge the membership of the Moravian Church, but to awaken or deepen spiritual life outside her congregations. In this case, however, Providence presently led the young man to take up his abode in one of her settlements on the Continent. The Christian life and tone of the place exercised so powerful an influence upon him that ere long he became a member of the Church which, spiritually, is descended from John Huss, who was *burnt* for his faith. Not only so, but in due time he became one of her missionaries, and has had a long, arduous, and honoured service in Africa.

I have told this story of his conversion—so remarkably connected with the letter "R"—because, within short compass, it touches almost every phase of the activities of the Moravian Church—her foreign missions, her home churches, and that distinctive section of her home mission enterprises, to which Count Zinzendorf gave the name of "the Diaspora."* The latter ministers in wide circles to *scattered* souls, who might else lack the bread of life.

The well-known foreign missions, which God enables my

* 1 Peter i. 1. (R.V.) Peter to the elect, who are sojourners of *the dispersion* (Greek, Diaspora).

Church to maintain in many lands, do not come within the scope of our topic, "Evangelical Religion on the Continent." But were there time I would gladly dwell on her mission to the lands whence her spiritual ancestors were expelled by persecution—Bohemia and Moravia. This, like her work in heathen countries, is lovingly supported, not only by the German Province of the "Unity of the Brethren," but by her members in Great Britain and the United States.

"The Unity of the Brethren" (*Unitas Fratrum*). You see that, while accepting the name commonly given us in these lands—"the Moravian Church"—we adhere to that adopted in the earliest days, when our Church was organized in 1457 by spiritually-minded followers of John Huss, who settled in the north-west of Bohemia. They spread into Moravia and Poland, and formed flourishing Churches. But in the seventeenth century these were stamped out by relentless Roman Catholic persecution. There was only left a "hidden seed," to be transplanted a hundred years later to Saxony. The term "Moravians" has arisen from the fact that from Moravia and not from Bohemia came the first companies of the emigrants who founded Herrnhut on Count Zinzendorf's estates.

Of the score of congregations in Germany which have sprung from that first settlement of the renewed *Unitas Fratrum*, I will only say here that, like the Moravian Churches in this country and America, the privilege is often given to them to form rallying-centres for Christians of various denominations.

I revert to the Diaspora, that disinterested endeavour of her Continental section to further evangelical religion in Europe, far beyond the circles of her own congregations. It was commenced in 1729, three years before her foreign missions. Their continuance side by side for these 150 years furnishes abundant proof that not only is there no antagonism between home missions and foreign missions, but that these are mutually helpful in a marvellous degree, when both are carried on in due obedience to the great Master.

In many places, where, perhaps, there was only a rationalistic or ritualistic ministry, souls received the word of Christ's atonement from the lips of itinerant evangelists sent far and wide over the Continent by the Moravian Church. In a disinterested and unsectarian spirit, a frequent ministry has been maintained among these groups of awakened persons; and, wherever possible, in harmony with their Lutheran or

Reformed pastor. At present our "Diaspora" evangelists serve in the Gospel some 70,000 persons. These may be found in many parts of Germany, as also in neighbouring countries—France and Switzerland on the one side; Denmark, Norway, Sweden, and Russia on the other.

Of course, a Gospel work like this meets with opposition, though—and largely, if indirectly, thanks to the Evangelical Alliance—this is less so in the present than it was in the past. I am content to let an enemy give an account of the doctrines thus disseminated. One of the Diaspora evangelists working around Carlsruhe once found the following paragraph about himself in the local press. It was the endeavour of an uncharitable and unenlightened Lutheran pastor to stop his labours. I give a translation:—

"To-day we have been left by a certain Mr. H——, who travels through the country spreading mystical and pietist doctrines. He is not ashamed to lodge with the poorest of our townsmen, who have been seduced by this heretic. We have heard one of his discourses, full of fanatical doctrines, which represent man as a poor sinner, and state that he can only be saved by the death of another man, who once lived in Palestine, and became a sacrifice for the system he taught. We also laid hands on one of the hymns which were sung by the poor deluded people. According to this obscure hymn the whole discourse was arranged, which indeed belongs to the time of the Middle Ages. All authorities and the police ought to have a watchful eye upon such sectarians, and take them beyond the frontiers as soon as they enter the country."

I gladly confess that this "obscure and fanatical" hymn does summarize the doctrines taught in the congregations of the Moravian Church, and in all her missions at home and abroad. You know it well. It begins:—

"The Saviour's blood and righteousness
My beauty is, my glorious dress;
Thus well arrayed, I need not fear
When in His presence I appear."

And now let me give—what I have been charged to give here on behalf of the Directing Board of the Moravian Church—a warm, grateful, and heartfelt salutation to the Jubilee Assembly of the Evangelical Alliance. From its very commencement the Alliance has had the deepest sympathy of the

“Unity of the Brethren,” the ancient Martyr Church of Bohemia and Moravia, now by divine providence renewed in other lands for a missionary purpose. By blessed experience she has learnt that our Lord Jesus Christ is the Head and Saviour of His body the Church, and she joyfully holds out the right hand of fellowship to all who hold the Head.

One of her sons was the poet James Montgomery, and I will conclude with a stanza from his hymn, “Send out Thy light and truth, O God.” You perceive that he has caught the forceful and ringing rhythm of Luther’s famous hymn, “Ein feste Burg ist unser Gott.” The second verse runs thus:—

“Before Thee every idol fall ;
 Rend the false prophet’s veil of lies ;
 The fulness of the Gentiles eall,
 Be Israel saved, let Jacob rise ;
 Thy kingdom come indeed,
 Thy Church with union bless,
 All Scripture be her creed,
 And every tongue confess
 One Lord—the Lord our righteousness.”

Pastor **STORJOHANN**

(*Christiania*)

spoke on *Norway and its Missions.*

Centenary commemorations have this year been held in Norway, and even among Norwegians in America, in celebration of the awakening of the great evangelist of Norway, Hans Nielsen Hauge, on April 5, 1796. This young peasant was working in the field, singing a hymn about the tasting of sweet communion with the Lord Jesus, when he experienced a wonderful baptism of the Holy Spirit. In surroundings of rationalistic darkness, he became a light for Norway, and in the course of eight years, from 1796–1804, he evangelized the whole country. When he walked about to preach the Gospel he was always on the road engaged in knitting stockings, to set his people the example of doing good with their hands. He had to suffer persecution, and was in prison for ten years, not being allowed a Bible, or even pen and ink. A genius as he was, he might else, like Bunyan, have given to his nation some rich fruit of his wonderful experience. In 1809, when there was want of salt in Norway (the English having blockaded the coast), Hauge

proved to be the most able man to make salt out of sea water; and, having performed this for some months, he was again put into prison. If his work was blessed, his martyrdom was still more so. He put the stamp of his spirit on the Norwegian religious world, which, through him, became permeated with a lay preaching spirit stronger than elsewhere. This was an urgent need, inasmuch as, of all Protestant countries, Norway has the smallest number of ministers.

A thrill ran through Norway during the centenary commemorations of Hauge, and a deep impression was made by reflection upon the amount of good that even one simple-minded and devoted man may do for an entire land. The outcome of Hauge's labours has not only been city mission work all over the land, but especially a very great interest in missions among the heathen, dating from 1840. In Zululand we had to wait fourteen years for the first baptism, in 1856. There is a beautiful story of an aged Norwegian peasant working in the field; a true friend of the mission, he was always praying for the heathen. He sees his grandchild running towards him with a leaf of paper in her hand. It must be good tidings, as she is more flying than walking. It was the *Missionary Record*, telling of the baptism of the first Zulu girl.

But as we had to wait patiently in Zululand, God granted us a most powerful and blessed work in Madagasear. Great as it is, that work may in the present crisis have a special importance, as the Norwegians, being entirely neutral, cannot be suspected of political motives. It is a matter of thankfulness that the French Governor in Madagasear, M. Laroche, is a convinced Protestant; and it is of no less importance that the necessity of learning the French language and teaching the same to the Malagasy preachers and teachers, has brought our Church missionaries into intimate connection with the Lutheran Church of France, which has now stepped into the field to work together with our mission. Indeed, the whole Protestant French Church will now have to plunge into this field of work to counterbalance the influence of the Jesuits. How cheering it is that God shows us, as here, how He turns difficulties into means of promoting the evangelization of the world.

No less wonderful has been the Norwegian Mission among the Santals in India. Here God has united Sweden and

Denmark with Norway in a common work. Nothing can melt the heart of Christians into the great unity of Christ as prayer and work for the heathen are able to do.

The old Viking spirit of Norway shows itself, apart from the Nansen expedition, in a double way. We have given to America, through emigration, no less than a third part of our nation, and still our population has grown. The wonderful way in which our emigrants, most thrifty and excellent tillers of the American soil, have managed in this half century, without much help from the Mother Church, to build about one thousand churches, and in four Norwegian theological seminaries to educate their own ministers, shows the genuine Puritan spirit which they took with them from home. The other trace of the Viking spirit is to be found among our sailors. Every thirtieth person in Norway is a sailor, and if you take also the large fishing population along the coast, every twentieth. For our dear sailors we have all over the world a Sailors' Mission work, as, perhaps, no other nation has, not even the English. All the four northern nations—Finland also included—work together here, and the Gospel is preached to the sailors in fifty-six out-stations, of which one-half are Norwegian. Sailing ships becoming rarer, we have no room for our 60,000 sailors in our own ships, and it is computed that one-third of the sailors in English ships are Scandinavians (the greater part of them Norwegians); and it is shown by statistics that 23,000 Scandinavian sailors were in the coasting ships of America in 1893.

Although our sailors' missionaries seek to reach our sailors on foreign ships as much as possible, they are, for a great part, thrust upon the care of English and American sailors' missions. Here we want an Evangelical Alliance work pushed forward. At the Alliance meeting in Copenhagen, in 1884, of which the blessing never will be forgotten in the Lutheran Church, I tried to call attention to an Alliance work for saving the poor sailors from the frightful evil of the crimping system.* America would be the right place for an Alliance meeting to consider this important question, with a view to the enactment of an international law for the protection of sailors from the curse of the crimps and the land-sharks. Taken up by

* My address, in German, appeared in the German report of the Alliance meeting, but, alas! not in English.

the Alliance, it might grow to a special independent movement, in some way like the Sunday question.

As regards kind and fruitful co-operation among Protestant Churches, we owe much to England and Scotland. The British and Foreign Bible Society has done us enormous service, which it is a pleasure to acknowledge, especially as that Society has withdrawn its work from Norway, by arrangement with the Norwegian Bible Society, which is going to do the work alone. The Religious Tract Society has ever shown itself helpful, always willing, and always in possession of means to help. Scotland has, in many ways, been a blessing to the Norwegian Church. The American Methodist Episcopal Church votes great sums every year towards a mission work in Northern lands. But it is a somewhat artificial work to make Methodists out of Lutherans. Good old Dr. G. Scott, of Newcastle, who, as a young man, in 1841, had been the means of a great revival in Stockholm, I think, spoke a right word when the American Methodists wanted him to be a Methodist bishop of the Northern lands. He said he could not endorse this kind of Protestant work. He thought the Lutherans had all that they needed, only they might want some more steam in the machinery, and if the Americans would help in this direction, he would be very glad to lend a hand.

Many of you may be visitors to Norway. Do like the Scotchman, who carried with him Norwegian tracts. He gave the tract—"Are You a Christian?"—to a Norwegian peasant. The man pressed the tract to his heart, and, lifting up his eyes to heaven, he said, "I am one." Although they did not understand a word of each other's language, they were united in the one faith, and the Scotchman never could forget this beautiful confession, "I am a Christian," in the peasant's sparkling eyes. Oh, for much, very much of this true and practical Evangelical Alliance spirit; and, if anywhere, it ought to be fostered here in these days.

MR. A. MÄKINEN

(Finland).

Finland is not a great country. It is in the most northerly part of Europe; still it is a beautiful country—filled with lakes, rivers, and hills; and we, whose lot is cast in it, are very fond of the country. It seems to us, as it were, the very

best spot upon the earth. The Finnish people belong to the Turanian race; and the language is not of the Aryan languages, as is the case with most of the European languages; it is akin to those of the Chaldeans and Hittites of old. The Magyars of



MR. A. MAKINEN.

Hungary in our day are our kindred nation. Our folk-lore is one of the richest in the world; and the *Kalevala*, our national epos, is filled with charming beauty; its songs have been the models of Longfellow's "*Hiawatha*." Our history goes back to the time of Christ, *i.e.*, it is from that time that our ancestors are really known to have been dwelling in Finland. The Roman historian Tacitus mentions Finns in his *Germania*. The people of Finland were Christianized by the Swedes. The Swedish king, Ericus IX.,

Sanctus, came over to Finland, and brought the Christian faith to us with sword and fire—the form and faith now known as Roman Catholicism. At the time of the Reformation, some Finnish students studied with Luther at Wittenberg, and afterwards they came to Finland, and preached the Gospel as early as 1525. Our first Lutheran bishop, Michael Agricola, translated the New Testament into Finnish in the year 1548. The whole Bible was translated into Finnish in 1642. About the same time (1640) our University was founded. The Lutheran Church has done a capital work in Finland, enlightening its people, and giving it the first elements of human knowledge. From these have developed all the arts and sciences and literature of our day. All that time Finland was linked to Sweden. But when Napoleon was fighting against England with his so-called "Continental system," he found an ally in Alexander I., the Russian Emperor, and promised Finland to Russia if the Emperor would conquer it. So it came to pass that in 1808 the Russian armies were sent into Finland. Gustaf Adolph IV., the King of Sweden at that time, was soon afterwards found to be mad, and therefore dethroned by his own people. Bernadotte, one of Napoleon's generals, was made King of Sweden in his stead; he was the ancestor of the present line

of monarchs. This Gustaf Adolph IV. sent very bad generals into Finland, so that the Finns were only hindered in their heroic struggle for their country. The Emperor Alexander, who was struck by the noble efforts of the Finns, and was himself a mild and Christian character, called the Finnish Parliament together in Borgo, and promised the Finns that their religion, laws, privileges, and liberties should be unmolested. This promise every Emperor has since renewed on his accession to the throne; so we have our own laws, our own money, our own Senate, our own Parliament, our own customs. There is even a Customs frontier between Russia and Finland. The Emperor of Russia is the Grand Duke of Finland.

The Lutheran Church has done a great work for the moral life of the people. There have been in it some living Christian pastors, and from time to time revivals amongst the people; still there have been periods of spiritual death and darkness, when the moral life of the people was at a very low ebb. But between 1830 and 1850 a very great revival took place, originating with the Pietists in Germany. The writings of J. Arndt, J. P. Spener, A. H. Francke, and Zinzendorf were translated, in great part, into Finnish; also John Bunyan's works. One of the greatest revivalists and translators was Henrik Renkvist, a clergyman who for many years suffered severe persecution. But the leader of this revival was an unlettered peasant, named Paul Ruotsalainen. Somehow this movement did not lead sinners to the joyful acceptance of Christ, which is the very foundation of an evangelical character. It laid more stress on the knowledge of sin and repentance than on the knowledge of Christ; so its influence gradually died away. At this time there came to Finland another movement from the Swedish Lapland, known as Laestadianism, so called after the originator, a clergyman named Laestadius. This movement laid more stress on the emotional side of spiritual life than was conducive to a sound faith, and so many were led astray. Some good clergymen there were who proclaimed the simple Gospel, but as a whole spiritual death again prevailed.

In the year 1879, Lord Radstock, from England, came to Finland whilst on a visit to St. Petersburg. His stay was short, but it resulted in a revival, as had been the case also in St. Petersburg amongst the higher classes. That revival

is still going on. Many students and ladies were converted, and the free religious movement began, which has quite changed the spiritual atmosphere in Finland. Even Dr. Grattan Guinness visited Finland, and in 1884 Mr. Reginald Radeliffe. I had the privilege of being his translator, and we went right through Finland from town to town proclaiming the Gospel. The churches were open to us in many places, and even in a cathedral we were allowed to preach to thousands. Up to 1879 there had been no lay preaching, but this revival started it in good earnest. Chapels were built, and many lay preachers came from Sweden. Revivals took place in many parts, and now some thousands are converted. The Free Churches number about one thousand communicants. Their aim is rather to bring the people to Christ than to found Churches. About thirty evangelists, including some women, are labouring throughout the country. A few years earlier than this Free Church line of movement began, Baptists came in, and after this there have come into Finland Methodists and the Salvation Army. There has been a revival also in the Lutheran Church, and some of its clergy work hand in hand with us. With this spiritual revival there have arisen Sunday-schools, Rescue Work amongst the Fallen, Children's Orphanages, Temperance Work, Y.M.C.A.'s, and Y.W.C.A.'s, Missions to Seamen, etc. The Lutheran Society for evangelizing the heathen commenced in 1857, and has its sphere in South Africa. In 1890 the Free Churches formed a branch of the China Inland Mission, and during the past year some missionaries have gone out to India.

This is the first time that a delegate has come from Finland to the meetings of the Evangelical Alliance, but its proceedings have been followed with keen interest for the last fifteen years. Ten years ago, in 1886, we had an Alliance meeting in Finland, when a Lutheran bishop, Alopæus, presided, and another Lutheran bishop, V. Scheele, from Sweden, took part in it. This meeting was a great success; it helped on evangelistic work, and refreshed the Christians all over the country. It certainly aroused the opposition of some of the High Church clergy, and caused the differences between us to be emphasized. The spiritual life of our country has been greatly strengthened and deepened by the proceedings at Mildmay and Keswick, and by the writings of such devoted men as F. B. Meyer, Andrew Murray, Stoekmayer, and others. This meeting has

been quite an inspiration to me—to see these believers from all countries thus gathered together. I have a greeting from the brethren in Finland that you may remember us in prayer, and praise the Lord for what He has done, although we have been very weak. We should be grateful if English evangelists would visit us more often. They would find the scenery beautiful, and the people meditative and responsive to the Gospel message. Dr. Baedeker and Pastor Kilburn have visited us from time to time, and proved a great blessing to us.

Finally, as the branches of a vine are not immediately united with each other, but through the medium of the stem, so we, all living Christians in the world, are united with each other through Christ. The living Lord, always being near and in His own, unites us all in one spiritual body. May He bless us in this living unity. Amen.

Still another meeting was held this afternoon in the Tent, where there was a large gathering under the presidency of Sir George Williams, the subject being—

Christian Work among the Young.

The CHAIRMAN, referring to Y.M.C.A. effort, explained that in London there are now seventy-two associations, thirteen of which own the property in which the members are accustomed to meet. The total membership in London now stands at 13,383. In the United Kingdom the associations number 1,093, representing a membership of 98,911. Throughout the world there are 6,229 associations, with 511,620 members.

Miss MORLEY testified to the useful work which is being carried on in connection with the 5,000 branches of the Y.W.C.A. scattered throughout the world.

Count A. VON BERNSTORFF gave a brief sketch of Y.M.C.A. work in Germany. He particularly emphasized the fact that a great part of the religious effort connected with the Associations there is put forth by the members themselves. The members are made to work, because there is no spiritual growth without work for the Master. A number of the young men have gone out to labour in the foreign mission field.

Mr. W. E. DODGE, of New York, spoke of the numerous institutions of the kind scattered throughout America as being a great boon to Christian young men on their first arrival in what was to them a strange land. He mentioned that in many of the leading American cities the most prominent and handsome buildings are the buildings of the Y.M.C.A.

Miss HABERSHON referred to the work of the Y.W.C.A. in London, which she said is reaching out to all classes. She stated that a training home has been started for workers among young women in Finsbury Square.

Mr. JAMES HUGHES (Lyons) stated that there are now 1,000 members of the Y.M.C.A. in Paris alone. In Lyons the Christian Endeavour movement has made great strides, and its membership has been doubled since last November. He directed attention to the vast field there is for Christian effort in France, where only 5,000,000, he said, of a total population of 40,000,000, really acknowledge the sway of the Roman Catholic Church.

Professor SZABO spoke encouragingly of the work of the Y.M.C.A. during the last ten years in Hungary.

The Children's Special Service Mission found an advocate in the person of Mr. H. HUTCHINSON. The Union has now 700,000 members throughout the world. Mr. Hutchinson emphasized the importance of getting the children converted, and of supplying them with healthy literature.

Thursday Afternoon, July 2nd.

The Evangelical Alliance and Religious Liberty.

EDOUARD NAVILLE, Esq., D.C.L.

(Geneva), presided.

THIS meeting was held in the Large Hall. After the meeting had been opened with prayer, the CHAIRMAN gave the following address:—

The subject of the present meeting—Religious Liberty—is one which, from the first day, has occupied the thoughts of the founders of the Evangelical Alliance. And when we speak of religious liberty, at the end of the nineteenth century—when, in this Jubilee of the Evangelical Alliance, we recollect the constant and persevering efforts which have been made to promote this great principle—we should like to be able to strike up a hymn of praise, and rejoice that, at least in Christian Europe, persecution is a thing of the past. We earnestly wish we could add to the glories of our century that religious persecution has disappeared. But, on the contrary, we are confronted at once with the ghastly sight of blood, and murder of thousands of starving widows and orphans—of whole countries destroyed by fire and sword. Even from one of the so-called Christian nations we hear a tale of sorrow and oppression—of many enduring banishment and cruel sufferings for no other guilt than having chosen to follow, humbly and faithfully, our Lord and Master, Jesus Christ.

And who are we to whom these heart-rending appeals are directed with ever-increasing force? We are a large assembly of Christians from many countries where we may partake abundantly, without any hindrance or restraint—except, perhaps, our own lukewarmness—of all the blessings of Christian and spiritual life. And not only may we serve the Lord without having to suffer any opposition from the laws, or, still less, from violence; but we come from distant countries to rejoice together that we are one; and, in a day like this, we are cheered and refreshed by the sweet feeling of brotherhood, in the bond of peace, and the unity of spirit.

Now, dear friends, the contrast between our condition and that of our suffering brethren in distant lands, is it not appalling? Have we deserved, in any way, the great mercies which have been bestowed upon us? and is not the first feeling which rises in our hearts an urgent need to humble ourselves before our God?

And now let us first search our own hearts. Let us ask ourselves whether, in the countries to which we belong, religious liberty has always been put in practice as it ought to have been. Can it be said that in Switzerland, in Germany, even in England, nobody has lately been suffering for his faith, or for his endeavours to win over his neighbour to his belief? It may be that this man was not as enlightened as we should like, or as many pretend to be. Perhaps, also, his outward form of worship was not that of the majority, or people did not like the colour of his costume, his sensational advertisements, or his discordant music. However, can we say that the law or the police have never been appealed to to coerce this wanderer into the track followed by the great number, and has brutal force never stopped his action? I need not carry further this inquiry. You all know what I am alluding to; and you will agree that, at the present day, even in Protestant countries, religious liberty is not yet as well established as it ought to be. And here I speak not so much of the laws as of the hearts.

But now I turn to the Evangelical Alliance as such. Here, also, I ask whether we have not some ground to search our hearts and to humble ourselves. Have we always made the proper use of the considerable power which resides in union, when this union is based upon a common faith in our Lord Jesus? Have we never neglected, or put in the second rank, the best, the most efficient, means given to Christians, and Christians alone—prayer? God forbid that I should disparage in the slightest degree what has taken place during these fifty years. I should be ungrateful both to God and to His servants who have worked faithfully for the cause of religious liberty, if I did not proclaim that, in many cases, our Lord has most signally rewarded the efforts of His servants. Over and over again, in various countries, He has established the work of the hands of His children, and given the Alliance the victory over what seemed, for a time, insuperable difficulties—sometimes even after a Conference like this, as if it were its

outcome. Let me recall to you, as a striking instance, that, a short time after the Conference at Geneva, the doors of the Spanish prisons were opened to Matamoros and his friends, and we were able to welcome them in our midst.

But what shall we say of the last five or six years? In the two causes which weigh most heavily upon our minds, we have only a record of unsuccessful efforts and baffled hopes. As we were told two days ago, we stand there as powerless as the rulers of the earth with their fleets and armies. We witness the complete failure of human efforts even made by the mightiest of human agents. Yes, man can do nothing—God alone, God only! Well, friends, we will not take these words in the sense in which they are too often uttered; on our lips they will not be the notes of despair. On the contrary, they will kindle us to more energetic and intense prayer. Our pleadings will be urgent, our supplications more lasting, when we shall say to our Lord that our hands are tied, that we are helpless, and that we rely entirely on His strength.

In speaking as I do, I should not like to discourage any action which might be attempted by the Evangelical Alliance. Whether any new step will be taken after this Conference I do not know; but I cannot help thinking that, perhaps, the Lord allowed us to be thwarted in our efforts because He had a lesson to teach us: and the lesson is this—that we have relied too much on man's arm; that, instead of turning to Him, we have sought too much for man's support, and not sufficiently walked in faith and trust. And here I am reminded of the King of Judah, whose city was surrounded by the thousands of soldiers of a mighty conqueror. When he received the insulting letter telling him that there was no possible deliverance from the utter destruction which had fallen on many kings and cities, we read that Hezekiah went up into the house of the Lord, and spread the letter before the Lord. Now, dear friends, when we receive from the North and from the East these letters telling their tale of woe and cruel sufferings, before we hand them over to our diplomatists and Cabinet Ministers, let every one of us enter into his closet, and, when he will have shut the door, let him spread the letters before the Lord. Do not say that because these events touch powerful Governments, and thousands of people, they are subjects to be brought forward only in prayer-meetings, or in large gatherings specially called together. Let each of us

remember that his duty is to bring his suffering brethren before the throne of the Almighty, and that this duty is the more pressing in proportion as his life is marked by greater spiritual blessings. Do not let us underrate the value and the power of individual prayer, even in questions which cover a wider range, and concern a great number of our fellow-men. Elias was a man of like passions as we are. You know how earnestly he prayed, and how his prayers were answered. Union in prayer for the persecuted, not only in public and on fixed days, but in the daily intercourse which every Christian soul has with his God—this would be an act of the Evangelical Alliance of which we feel sure that it would not be done in vain.

And now, in closing, I should like to say a few words of hearty and Christian sympathy to the messengers of the oppressed whom we see to-day among us. Beloved brethren, from your midst many heroes have been added to the glorious list of martyrs, and of obscure but faithful witnesses to their Lord. Surely the ordeal has been terrible; and, at present, the horizon is still very dark. But I like to remember the words of the old bishop to the mother of Augustine—"It is impossible that the son of so many prayers should perish." The Lord will not be angry for ever; He will not turn a deaf ear to the supplications of His people. He will come to your rescue. We do not know how and when, whether it will be in the daytime, or in the last watch of the night; let us wait for Him in patience and trust, and let us entreat Him together to hasten the day of joy and gladness, when, being delivered out of the hands of your enemies, you will serve Him without fear.

Religious Liberty and Christian Missions in the Turkish Empire.

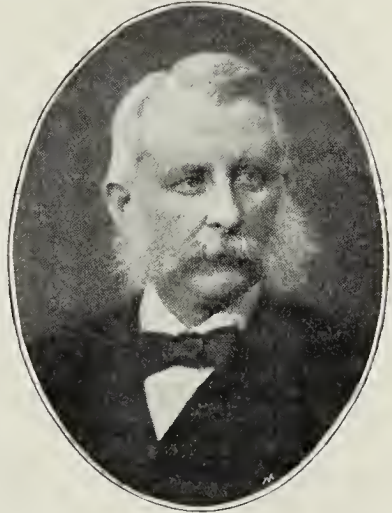
REV. C. A. STODDARD, D.D.

(*Editor of the "New York Observer."*)

Mr. Bayard, in his address on Monday last, at the foundation of a memorial to Rev. John Robinson, at Gainsborough, said, with truth and force, "It is well to pause now and then on our journey, and consider the actual moral outgrowth of the principles of Christianity, and the consequent advance the world has made under it; to consider how to-day we accept

and enjoy as a matter of course the blessings and advantages of religious liberty, giving but little thought to the generations who in bygone years toiled and suffered to secure them for us.”

It becomes us to remember, as we gather here to plan and pray for the suffering Christians in China, and Armenia and Russia, that less than three centuries ago freedom of conscience, as we now understand it, was unknown even in these British Isles. Such a thought is calculated to strengthen faith and stimulate effort in behalf of those who are *now* down-trodden and oppressed because they love and serve the Lord Jesus Christ according to the dictates of conscience enlightened by the Word and Spirit of God.



REV. C. A. STODDARD, D.D.

As appropriate to the general subject under discussion, I propose to say a few words upon religious liberty in its application to Christian missions, especially in the Turkish Empire. I am sure that you will agree with me that this is an eminently practical topic for consideration in the face of the events of the past year.

Our Lord Jesus Christ gave two commands to His disciples, which, if obeyed, would settle many of the difficulties which arise as to national loyalty and Christian foreign missions. He bade His disciples “render unto Cæsar the things which are Cæsar’s; and unto God the things that are God’s.” And He also commanded them, “Go ye into all the world, and preach the Gospel to every creature.” The first command, literally interpreted, certainly implies that there are things with which the State has to do which do not concern religion, except so far as religion enforces all duty to God and man; and also that there are things which are God’s, which are distinct from State control. We are taught liberty of conscience in connection with obedience to law. When, therefore, the second command of Christ comes—“to disciple the nations”—the Christian is to accept it in subordination to the general law which the Master had already enunciated.

It is easy to demand abstract religious liberty as an inherent right of every man, and to stigmatise all restrictions of

utterance or of ritual as intolerance; but experience has proved the wisdom of Christ's words, and shown that, even in so grand a work as preaching a universal Gospel, there are conditions to be complied with, limitations to be accepted, and human laws which are to be obeyed. Individual liberty of conscience is one thing; it is freedom to think, to speak, to worship without interference *from* others, and without interfering *with* others. With such liberty the State has nothing to do, except to secure it to each and to all. But it has taken ages to develop and secure even a partial acceptance of this doctrine of individual liberty of conscience, and in many countries the State still imposes disabilities upon individuals on account of religious opinions. Even Christian States, which are demanding that such freedom shall be given to the converts of their missionaries in other lands, do not always grant it to their own subjects. Cæsar has trespassed upon God's preserve, and will not be turned out. The Evangelical Alliance has always stood for religious liberty, and has endeavoured to secure it for individuals, without prejudice to the rights of any nation, or the duties of any citizens. When missionaries go to live in foreign lands, it asks that they be accorded their rights as individuals, and the position and privileges which are guaranteed to them by treaties. But it does not demand that their calling shall place them upon a different footing from merchants or travellers. If preaching, and teaching, and printing are permitted by treaties, they may claim and exercise these functions; if these are forbidden by Cæsar, the missionary cannot demand them as an individual right. It is important to make and appreciate this distinction. Otherwise we may confound rights with privileges, and individual liberty with license. The direction of Christ to "preach the Gospel to every creature" does not give the missionary a commission to refuse to "render unto Cæsar the things which are Cæsar's," nor to force the Gospel upon him. It has, sometimes, been so interpreted, and men have suffered in vindication of such interpretations. But individual liberty of conscience does not imply right to control other consciences, without regard to the judgment of mankind expressed in national laws. The missionary who should teach a convert to Christianity that his conversion placed him above obedience to the law of the land, in his dealings with other men, would not be

servicing Christ in such instruction. The doctrine of human liberty is being pressed so far in the present age, that all the rights of rulers, of governments, of religious teachers, and even of parents, are endangered; and the liberty in politics, in Society, or in religion, which claims superiority to righteous law, is alike unscriptural and dangerous. It is, therefore, not inopportune or unwise to present and urge the supreme duty and importance of obedience to human law as an essential element in true liberty, and unwavering obedience to divine law as a necessary element in religious liberty.

Christian missions have always based their claim for existence and extension upon a divine command, and have in the main been conducted with deference to human laws. Even savage and barbarous peoples, without national organization or legal codes, have been treated according to the *principles* of just and equitable law; and respect has been had to those customs and habits which were the nearest approach to national laws in such communities. Only educational and moral means have been used to secure their acceptance of Christianity.

The limitations which exist wherever the missionary and those who come under his influence are subject to law, are not infringements of religious liberty. On the contrary, if they are right and proper and not oppressive, they are helps to its enjoyment. Thus, the missionary is protected by custom, by his citizenship, and by treaties. Missionaries in China and Turkey have well-defined treaty rights. In China the convert is granted by treaty the right to profess the Christian religion, and to be protected in it. In the Turkish Empire there is the same nominal freedom, though, alas! recent occurrences have shown that it is only nominal. The rights of missionaries in Turkey to exercise their functions as a privileged class date back to the Edict of Toleration in 1453, and were reasserted by the Hatti Humayoun of 1856, and definitely assured by the Treaty of 1862. These treaties secured immunity of person, of personal property, and of personal action. The latter has been limited, with mutual consent, and by special concessions on the part of the missionaries, with respect to preaching and teaching. By the provisions of the treaty of 1830, an American professional man, and, presumably, a man of the same class of any nationality—be he clergyman, lawyer, physician, or school teacher—coming to Turkey, and there

exercising his profession in his own dwelling, or among his own countrymen, is given the right to do so. The Turkish authorities can neither molest, arrest, nor imprison him. They may not enter his domicile to prevent him from doing as he pleases, nor even to inquire what he is doing. If they claim that he is guilty of a crime or offence against the laws because he practises his profession, the Consular Court will decide that he is not guilty. In other words, this treaty secures to the persons named an indefeasible right to practise their professions in Turkey. In addition, the treaties known as Capitulations, which provide for intercourse between foreigners and Turks, are based upon the idea that the foreigner will exercise his profession among Turkish subjects. Hence, although for more than half a century American missionaries in Turkey have not limited the exercise of their professions as preachers, teachers, physicians, and printers to the foreign colony—though they have admitted Ottoman subjects to their schools and their religious services—though they have published books in the vernacular tongues of the Ottoman Empire—a competent authority declares that “the treaties of 1830 and 1862, and the whole mass of the Capitulations, bound the local authorities *not* to molest the missionaries had they desired to do so. Nor does this effect of the Capitulations conflict with any Ottoman law. There was no law against the opening of the schools, the conducting of worship, or the publication of books in the manner followed by the missionaries.”

A Moslem State can, according to Moslem law, tolerate non-Moslem inhabitants on the condition that it ignores their internal religious affairs. Turkey has no legislation for interfering with religious rites within the habitations of the people. The *laws* of Turkey, so far from hindering or forbidding missionary enterprises, have positively favoured them. I could cite these at considerable length, as I have carefully prepared them from a trustworthy authority; but I should weary your patience, therefore I will pass them by. These facts are presented because the Turkish Government is now taking action towards Christian missions which would seem to imply that no such rights existed. Such an admission by Western Christendom, and especially by England and America, would imperil beneficent enterprises dear to multitudes of Christians in these and other lands; it would seem to justify

the attitude of the Government of the Sultan in its hostile and repressive measures towards Christians, both natives and foreign residents; and it would go far towards justifying the doctrine of many irreligious men, that foreign missions in Moslem lands are an unwarrantable intrusion.

Foreign missionaries in the Turkish Empire protest against such an admission, and appeal for protection against arbitrary action designed to destroy their legitimate religious liberty under the guise of regulation. They appeal to their own Governments, to the Evangelical Alliance, and to the Christian sentiment of mankind. They justify their appeal by the events of the past ten years; by the facts that a reactionary policy rules the Ottoman Empire; that Christian subjects have been steadily removed from Government employ until the Civil Service is practically closed to them; that arbitrary restrictions have been laid upon them, which amount to a surrender of their civil rights, and even of citizenship, as a condition of engaging in industrial occupations in the empire; that the school laws have been arbitrarily interpreted so as to give the Government the right to close them at will; that the right of censorship has been exercised to exclude from all Christian schools historical works and almost the whole range of general literature, so as to cripple the teacher's work and prevent him from developing the minds of his pupils; that few graduates of Christian colleges are allowed employment in any Government bureau; and Moslems have been substituted for Christians lawfully entitled to seats in the high council of censure, and their prejudice and ignorance have been permitted to decide what religious instructions may be published for the use of Christians.

All these acts show a policy which is admitted to be the elevation of Mohammedanism by the repression and depression of Christianity, the gradual destruction of the work of foreign missions in the Turkish Empire, and the removal or expulsion of the missionaries.

Mr. Bowen, who is here from Constantinople, will speak further on this subject. This assembly is not ignorant of Armenian persecution and massacres. It has not been my purpose to excite your indignation by rehearsing these cruelties, but to arouse in your minds at this meeting of the Alliance on British soil that demand for justice and right towards Christian missionaries and their converts which is so eminently charac-

teristic of the Anglo-Saxon race. These Christian missionaries and their converts have rendered "unto Cæsar the things which are Cæsar's"; they have obeyed the laws under which they live; they have respected their rulers, even when they became tyrants and oppressors; they do not ask for political enfranchisement or preferment, nor for anything which has not been guaranteed by treaty rights and immemorial custom. They ask to be protected in rendering "unto God the things that are God's." They have presented their appeal to this great and venerable body, this Evangelical Alliance of Christians of all nationalities, which is now assembled in its Jubilee Conference—an Alliance which for the past fifty years has made its influence felt in behalf of religious liberty in every quarter of the globe—whose united prayers for religious liberty arise to the God of nations from Universal Christendom at the beginning of every revolving year, whose efforts have been recognised by all Christian Governments and religious organizations, and have been sanctioned again and again by the divine blessing—and they know that their statements will awaken the sympathy and secure the earnest prayers and active efforts of the Alliance in their behalf, as a fresh proof of its wise zeal for religious liberty.

The Status of Religious Liberty in Turkey.

REV. M. BOWEN

(Constantinople).

My remarks will be limited to a somewhat summary view of the status of religious liberty in the Turkish Empire. A long



REV. M. BOWEN.

residence in that country has afforded me some facilities for noting signs of progress. But this subject is one concerning which it is not easy to tell the truth—to tell nothing but the truth: and especially difficult to tell the whole truth. To say nothing of more serious difficulties, I need only remind this audience of the great confusion in the East between political and religious questions. I must confine myself as closely as possible to the strictly religious

aspects of our subject. I propose to speak briefly of three phases of the subject: (1) The attitude of the Turkish Government towards its Christian subjects; (2) The attitude of the different bodies of Christians towards one another; and (3) The attitude of the Government towards its Moslem subjects.

1. *As to the attitude of the Turkish Government towards all classes of its Christian subjects.*—It is extremely important, I think, to get it clearly in mind that there are apparently conflicting facts. There are facts that seem to imply religious freedom for Christians; there are also facts which throw doubt upon it. Some see one class of facts very clearly, others the other. Hence we must not be over-disturbed if there is a conflict of testimony. Some distinguished traveller visits Constantinople, and enjoys there the hospitality, the compliments, and honours shown by those high in authority; and his testimony, naturally enough, is on the optimistic side. On the other hand, some keen, practical man of affairs visits the people of Turkey, gets a deeper insight, and gives a very different testimony. It is highly important to avoid extreme statement on either side. Anyone who says—and I have heard men say—that there *is* perfect religious liberty for Christians in Turkey, is either ignorant or mendacious. But this does not oblige us to the other extreme of refusing to recognise, with profound gratitude to God, whatever good tendencies really do exist. On the one hand, it is a fact that, under the Sultan's rule, there actually exist, side by side with his 16,000,000 Moslem subjects, nearly 6,000,000 Christians of different races. Under normal circumstances, "they live and move, and have their being" there. They have their own churches, their schools, and their other national, religious, and philanthropic enterprises. It is a fact that sometimes permission to build Christian churches and schools has been secured with considerable facility. And then again, under certain restrictions, Christians are permitted to publish papers, and other educational and religious literature. And not infrequently, unreasonableness on the part of inferior censorship officials has been over-ruled by their superiors. It is a fact, also, that the publication of the Bible in all the languages of the Empire has been authorised, and the great Bible Societies of England and America have been permitted to accomplish a blessed work in the distribution of God's Word. Now such facts, standing by themselves, seem almost

conclusive. But there are other facts, and we must not shut our eyes to them. Everyone who follows the history of events in Turkey, knows somewhat the difficulty of obtaining permission to build Christian churches and schools, and the burdensome, yea, crushing conditions imposed upon them in their administration. There are instances where the effort to secure permission to build Christian churches has continued for years without success. There has been a signal illustration, even in Constantinople itself, where a Christian congregation has been practically unhoused for ten years, and that, too, notwithstanding all the pressure and influence which the British Embassy has been able to bring to bear. Wearied and exhausted with the long delay in securing the desired permission, the little congregation at last took the law into its own hands. One night last autumn they got together some boards and nails, and before morning had built themselves a rough shed, which they called their chapel. Before completely covering the roof, however, they were stopped, and to this day have not been permitted to put on the few remaining tiles which were needed. But they have maintained their worship in this remarkable chapel, shivering with the winter's cold and rain. Then, again, there have been instances where Christian congregations and Christian schools have been not only hindered in their enterprises, but completely and hopelessly suppressed. And then, as to the publication of literature; the fact is undeniable that the rigours of the Press censorship bear down much more heavily upon Christian publication enterprises than upon Moslem. And in these latter days real Christian literature has become almost an impossibility. And still again, along with the permission accorded for the publication of the Bible, we are obliged also to mention the oppression, the arbitrary arrest and imprisonment in filthy prisons of Bible colporteurs, in most instances without the shadow of an excuse. It is impossible for me to go into detail. Facts of the kind I mention are lamentably frequent. The Christian subjects of the empire, and to a very serious extent foreign residents in the empire, become very disagreeably conscious of the discrimination made against Christians. If there is a kind of religious liberty enjoyed by Christians, a very slight residence in the country, and a very superficial observation, must satisfy any unbiassed mind that it is not the same as

that accorded to Moslems. And the restrictions and limitations are so serious, that the impression made upon the minds of those most nearly affected is very decidedly that of arbitrary restriction, rather than that of a generous, if somewhat guarded, liberty. To them all, the atmosphere seems charged with the spirit of persecution. We need not deny that there are extenuating circumstances. There seem to be almost insuperable difficulties in the administration, especially of distant provinces. High officials of the Central Government urge with much force the impossibility of anticipating and effectually controlling the oftentimes arbitrary and unreasonable conduct of ignorant and narrow-minded officials in the interior. Even when encouraged by the Central Government along the lines of liberal ideas and a tolerant spirit, the influence of such men is repressive of what is best and noblest. Often the most decisive orders from Constantinople are a long while in getting executed. Some infelicities of this nature are to be expected, and are chargeable to the personality of particular individuals rather than directly to the Porte. Then, as another extenuating circumstance, there are enlightened officials of a progressive and tolerant spirit. They are perfectly loyal to their own Moslem faith, and they enjoy as much as others the confidence and esteem of their sovereign. Their attitude toward other faiths is courteous and just. A different atmosphere seems to encompass their administration. Under such men, there is a sense of freedom of conscience and of security in one's own religious faith. Then there is another thing, which it were unfair to omit from an inventory of the *pros* and *cons*. It is the antagonistic spirit which in the past has so seriously characterised the relations of Christian subjects to one another. Much of what has seemed anti-liberal on the part of Turkish officials has really been due to the instigation of Christians, who, not yet imbued with the spirit of the Evangelical Alliance, have cordially hated other Christians. After making proper allowance for all alleviating circumstances, however, intelligent Moslems, and even officials themselves, do not seriously claim that Christians are on a par with Moslems in the enjoyment of their religious rights and privileges; and Christians of all classes will tell you that they are conscious of breathing an atmosphere charged with danger. I should scarcely meet the expectations of this

audience did I fail to allude to the events that have made the autumn and winter of 1895 so sadly memorable. How far are those events to be interpreted as a deliberate attempt to crush out the spirit of religious liberty? The final answer to this question must be left to the impartial verdict of history. It is only right in forming a judgment now to take various circumstances into account: the lawless, predatory character of the Kurds and Circassians, the bitter and intense race animosities, business jealousies, the restlessness sure to be begotten of ever-increasing poverty and business depression, the uneasiness caused by the unwise measures of inferior officials, ill-considered and hopeless political agitation, the misunderstandings and contentions involved in the collection of the taxes, etc. But the largest possible inventory of such qualifying circumstances is not sufficient to account for the more than awful facts that could not be, and have not been, concealed from the eyes of the world. Christian thousands have been butchered because they were Christians; Christian schools and churches in large numbers have been destroyed because they were Christian; thousands of Christian homes have been desolated because they were Christian; Christian hopes and aspirations have been crushed; a large Christian population has been terrorised; multitudes of Christians have come to feel that because they were Christians their lives and property were insecure, and so have voluntarily (if we may use this word) been enrolled as Moslems. But most serious of all is the fact of the multitudes of forced conversions to Islam, at first denied by the authorities, but now admitted by them in the very efforts which they profess to be making for the restoration of such to their own faith. We may thank God that these efforts at restoration have not been altogether unsuccessful. But it would be a great mistake to suppose that this work is complete. There are thousands in Anatolia, to-day, worshipping in Turkish mosques, though they belong to Christian churches; and it is also true that, even at the present time, we hear of forced conversions in distant places. We may hope that all this will be remedied, when the power of the Central Government succeeds in making itself more strongly felt among the masses of ignorant and fanatical people in the villages of the interior. But certainly the Christian world ought not to cease to watch and stimulate the efforts of the Porte with greatest vigilance.

2. *The attitude of Christians towards other Christians.*—

I have already intimated that in the past the obstacles to religious liberty in Turkey have not emanated exclusively from the Turks, but much was due to inter-Christian animosity. I cannot now take the time to refer to this point at any length. But most of this audience must be more or less acquainted with the story of the persecution of Evangelicals in Turkey by their Armenian, Greek, and Roman Catholic fellow-Christians. As, at least, one blessed outcome of the dark, terrible winter through which we have passed, we may praise God that there has been a change in this respect. The purity and spirituality of the Evangelical faith has impressed itself upon the minds of Armenians and Greeks, and even to some extent, perhaps, of Roman Catholics. But of Armenian Christianity especially, or, more properly speaking, of Gregorian Armenian Christianity, we can say that it has felt mightily the renovating power of the Evangelical temper and methods. The old antagonism has been crushed out. A sympathy has been established between these two great bodies of Armenian Christians—the Gregorian and the Protestant—which augurs well for the rapid progress in the near future of the Evangelical spirit *within* the Gregorian Church. The recent week of prayer for the suffering Armenians, appointed by the Alliance, was an epoch week in some parts of Turkey. In Adabazar, Bardezag, Aintab, Oorfa, Kharpoot, and other places, large congregations of Gregorians and Evangelicals assembled together for united prayer to the one God in the name of the one Saviour. All over Anatolia the dividing lines seem to be vanishing. And anyone in Turkey would now be astounded to hear of further persecution of Evangelicals by the adherents of the historic Armenian Church.

3. We have referred to the attitude of Moslem people and Moslem rulers to Christianity; we have referred also to the attitude towards one another of different branches of the Christian Church. We have yet to refer, and it must be very briefly, to one of the most important phases of the whole subject, viz., the attitude of the Turkish Government towards its Moslem subjects. I have no sympathy with indiscriminate denunciation of the Turkish people. When stimulated by religious fanaticism, they are capable of awful crime. What Christian race has ever shown itself lovable when yielding

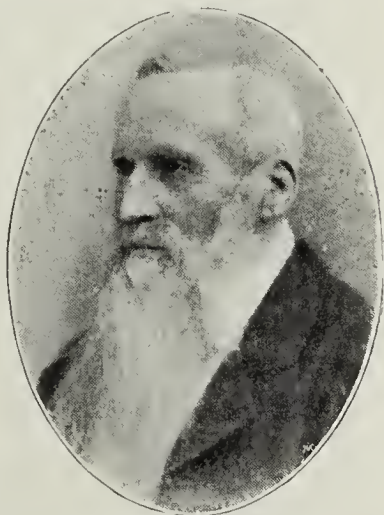
to the fanatical temper? I have seen much of Turks, both at the capital and throughout the interior; and I have no hesitation in saying that, could we conceive of this great people as redeemed and ennobled by the Gospel of Jesus Christ, we should have in them one of the very noblest of all Oriental races. But, as matters now stand, the sixteen million Moslem subjects of the Sultan are excluded from the possibility of accepting Christianity. Whatever pledges may have been made in the past, whatever theories may exist at the Porte to-day, in *practice*, when a Moslem begins to feel his heart stirred by the Gospel's appeal, that moment he begins to think of his danger. The Turks themselves are perfectly candid about it. They make no secret of their repugnance to the very idea of conversions from Mohammedanism to Christianity; it is a thing which, in their judgment, must not be tolerated. I am sorry to add that they are very much encouraged in their view by the idea which is current, especially among what is called the diplomatic society of Constantinople, that it is wrong to invite a man to leave the faith in which he was born. Born a pagan, remain one; born a fetich worshipper, remain one; born a Mormon, remain one; born a Roman Catholic, remain one; born a Moslem, remain one. Our Moslem friends accept the principle so far as it applies to conversions *from* Mohammedanism; but they eagerly record all conversions of Christians *to* Mohammedanism. When and how is religious liberty to be secured for the Moslems of Turkey? We cannot fathom the purposes of infinite Providence. But the Divine will *must* triumph; and, from our Christian standpoint, we are not permitted to doubt the ultimate result. We know not how it is to be attained. But it will not be by hatred, nor by denunciation, nor by too great haste, nor by hostile, but rather by peaceful and conciliatory methods. May we expect that any Turkish Government will ever come to see that its own stability will be best guaranteed by conceding, not only to its Christian subjects, but to the vast multitudes of its Moslem subjects also, unrestricted liberty of conscience, perfect freedom of religious life, and the right to worship God as they choose?

This Alliance has, in the past, done much to extend religious liberty throughout the world by appealing to diplomatic influence. Probably much must yet be accomplished

in this way. But, so far as the sovereigns and cabinets of Turkey are concerned, we must hope for better results from the impact upon them of an earnest, sincere Christian life, than from hostile criticisms and threats; more from the Christian conscience of the world than from the diplomacy of Europe. It is, after all, that Christian conscience that must be watched and stimulated. In the Turkish view, diplomacy is treacherous. The Turkish conscience and reason can never be reached by it, as, possibly, it may be, with the help of God, by sincere Christian life and testimony. I cannot but feel that the prayers of this great, world-wide, Alliance, assisted by all the peaceful and holy influences which it can bring to bear upon the mind and heart of Turkish rulers, may be expected, in the providence of God, and in God's own good time, to open wide the doors to liberty of conscience and to eternal life for *all* the subjects of the Turkish Government.

DR. F. W. BAEDEKER.

We have been lifted up this morning by the wonderful statement, the marvellous fact, that we are members of one body, that the whole body is one. The Lord is the Head. Now it is true that if one member suffers all the members suffer with it. It is not a matter of politics, it is not a matter of religion, or sects or parties, but it is a matter of fact; and we cannot—I cannot—be indifferent to my brother being in the fire. And I ought not to pretend to be indifferent, and my sympathy must naturally and necessarily take some form of action. Now we have heard of dear people, so many of whom have laid down their lives willingly, choosing rather to be cut to pieces by the Turks than deny their blessed Lord who had bought them. Whenever there has been a persecution in the history of the Church it has been a source of blessing, and I believe that will be the outcome of the present persecution. But at the same time we are personally and deeply concerned in it. The Evangelical



DR. F. W. BAEDEKER.

Alliance has had some experience in cases of persecution, and of their intervention having been blessed and owned of God. When they sent a deputation to Italy, another to Spain, and another to Austria, their voice was heard by the sovereigns to whom they appealed. I am fully aware that great blessing has resulted from the persecution of God's people, and that the people have themselves been blessed; and in the present time I am fully aware that the persecution in Russia of my dear brethren will not be without blessing. At the same time it is most hard, most depressing, and it would be well for us to place ourselves a little in their position—men torn away from their homes and their families quite regardless of their circumstances; torn away, sent away to prison, and kept there for months and months, and then transported from prison to prison until at last they are landed in some far-away place where it is impossible to make a living. These are real sufferings, and if we knew more about them we should enter more deeply into their sorrow that is going on even now in Russia.

There is a dear brother here, my dear young friend, M. Prokhanoff, who is a Stundist himself. His father has been treated in that way. I saw the mother and family at their home, and afterwards I saw the father in his place of banishment. A fine, noble man he is, and his whole crime, the crime of all these dear people, is that they have dissented from the Greek Church, and they have been led to dissent by nothing but the Word of God. And then whilst persecution is going on, and whilst the leaders are treated in that way like criminals—and I have seen them walking in chains amid a gang of criminals—those that remain behind multiply. So that the old law is still in force, that the more they are oppressed the more they multiply. Some of them have been sent away out of the country, some of them I have found in prison; and yet wherever they go they are witnesses for the truth. Men can be killed, men can be banished; but the Gospel cannot be banished, the Gospel cannot be hid. The history of the Stundists is one of the most remarkable pages in Church history. It began as a little seed of corn sown by the Germans coming into the country, and this little seed dropped into the heart of a poor Russian who was a notoriously bad man. That seed was the Word of God. It was too mighty for that man, and so he became

completely changed. Then this one changed man became faithful as other people inquired how the change arose. Thus they came under the same force of the Word of God, and were converted. They were not called "Stundists." That is a coined word. The Germans that came with their Bibles were in the habit of reading them on Sunday forenoons, and they called that the Stundé (hour). Now, when a few of these Russians were brought under the Word of God they said to each other, "Why, these Germans read *their* Bibles! Why should we not read ours?" And so they began, and so the Gospel was spread over the whole of Southern Russia, not by meetings, not by Churches, not by assemblies, but by man to man. They went everywhere preaching the Gospel. They went from place to place, some of these Stundists tramping over hundreds of miles; and wherever they turned in they would sit down at the table and partake of the people's hospitality. After they had eaten with their hosts, they would take out their New Testament and ask, "Have you ever seen this?" No, they had never seen that book. "Have you ever seen that God loves sinners?" No, they had never seen that: and so it kindled like a spark; and it is wonderful how the people took it up, and received the plain, simple Gospel. It is marvellous how the truth ran over the country. When persecution really began they might take a leader here, and another there, but the people stood by their new faith. Why, in some places they said, "If you take him you must take us all; we are just the same as he is." There is such a wonderful enthusiasm among these poor people. They have not been taught as we have been this morning, but their present condition is a most hopeful sign of the times for that vast empire of Russia. I might tell you of some cases. Why, in the north of Siberia, suddenly, without anyone knowing how, a revival sprang up. It may be asked how on the river Yennissey could a revival reach that place. It was through a soldier who had been in the war, who had taken home one of the New Testaments which had been distributed among the men. He takes that Testament and reads it. It is so wonderful to him, so marvellous, that he calls his friends and neighbours together in order to study it. That is the way the Gospel runs in the land, and we have not come to the end of it yet. The Russian people are

a people of high enthusiasm, and if that enthusiastic spirit is laid hold of by the Gospel they will go through fire and water rather than give it up. I have lately come from Roumania, where several of the dear people have taken refuge from persecution. Their joy to meet me was equal to my joy to meet them. They have a lady Stundist with them who has lived for some time in Sweden, having escaped there from Russia. In Roumania she has established a school to teach the children, so that whatever the Russian Government may do they cannot stamp out the Gospel from the country. Thank God for that! We know that the present Emperor is a man of a liberal heart, and I think we ought to pray more for him. He is in a very difficult position, and we ought to stand by him in prayer. Whilst we make our voice heard to the Lord for these suffering members, the iron law is that every Russian is and must be—and must remain—a member of the Greek Church, whether he will or not. That this law may be set aside, and that the Emperor may be encouraged to break through the traditions of a thousand years, he needs our prayers and our sympathy; and I trust our meeting to-day, as an Evangelical Alliance, may not be in vain to influence the Christians in Russia, to encourage the sufferers, and also cheer them on their way. And I also hope that God will guide the Emperor's mind to give liberty to his most loyal subjects.

The CHAIRMAN: I have now to call upon M. Prokhanoff, a Russian Stundist, to address us.

Mr. IVAN PROKHANOFF.

I cannot begin to speak without referring to the vigorous and eloquent address of Dr. Baedeker. I am sure that this audience are acquainted with his great and very important work in propagating Gospel truth in the vast Russian empire. I cannot help saying that the self-denial of our good friend Dr. Baedeker, in extending the kingdom of God in my native land, attracted to him the most profound esteem of the Stundists all over Russia, from Warsaw to the shores of the Pacific Ocean. According to the programme, I have to speak on the theme of "The Evangelical Alliance and Religious Liberty." For a Stundist or Armenian to speak now about religious liberty is the same as for a hungry man to talk about tasty courses

without possessing them. The struggle, the holy war in Russia, is now at its height. On the one hand, army, prisons, fetters, or, generally speaking, rude physical force; on the other hand, faith, hope and love, and prayer. Which side will conquer? This is the question. I have pleasure in speaking now to my Christian friends whose forefathers, as I know, carried on a long war and conquered with God's power. The privilege of religious freedom and of liberty to hold meetings for worship, which I am enjoying now with you, is a living answer to the question. We find the same answer in the history of the Roman Empire, and in that of all West European reformations. But we know it better from God's Word: "This is the victory that overcometh the world, even our faith." (1 John v. 4.) Sometimes it may seem that Amalek prevails; but if at such moments the hands of the servants of God, defending religious liberty, are held up, the victory will be on the side of God's soldiers, and there will be proved once more the truth which is expressed in a Stundist hymn; nay, no one in the world can deprive us "of the liberty which our Saviour has given us; the world has not yet made chains for the free Christian spirit." Now allow me to turn to our subject. There are some facts in which the Evangelical Alliance and religious liberty were manifested in close connection as a force and motion in mechanics. I should like to remind you of one of them, perhaps the most remarkable of them from the Russian point of view. I mean the address which was presented by the Evangelical Alliance to the late Emperor Alexander III. It is well known that the address was answered by the Procurator of the Holy Synod in a most unfavourable sense in regard to religious liberty. But it was not a failure. I have a great pleasure in saying this, especially because our highly-esteemed chairman, Dr. Naville, was among those who signed that address, and since then his name is known to all the Russian Christians as a sincere friend of the religious liberation of Russia. Although our Government did not stop their persecution, yet the tidings of that manifestation of Christian love and sympathy reached the remotest places of Russia, and brought encouragement and comfort to scattered Russian Evangelical Christians who were then, and are at present, "accounted as sheep for the slaughter." Besides, that fact produced a great impression upon the Russian educated classes, and turned their minds to the question of religious liberty.

Quite recently some Liberal papers in Russia have begun to publish articles on religious liberty with fearless energy. Some underwent penalty; others are about to be stopped. All these things are very important, because they are signs of awakening public opinion, and show that the old struggle between light and darkness has begun in Russia to touch the circles of literature.

Religious liberty on the one hand, and persecution on the other, may be viewed under various aspects. There is nothing in the world so magnifying to the Gospel as the testimony of sufferings. In our special case I can state that all the persecutions in the form of banishment are only helping the Stundists to carry the message of the Saviour to prisons and to the remotest parts of Russia, where, perhaps, it would not reach otherwise. By the present method the Government and the escort by the police are the agents. Although the condition of the Stundists is a very hard one, they see the silver lining of the cloud, and they always (and especially after the recent coronation of the Tzar, who has not yet bestowed on them any relief)—they always say: “Thy will be done, O Lord”; “All things work together for good to them who love God.”

There were three kinds of hope which were entertained in connection with the last Moscow festivities. The West European Press declared the proclamation of full religious liberty to be almost certain. Russian public opinion (I mean the Liberal portion of it) was expecting something like an Act of Toleration; and, last, the exiles and prisoners for the Gospel were desiring or hoping to be released, although it were by amnesty. But, in fact, the religious sufferers were not mentioned at all in the proclamation of the Tzar. It is very sad, but Russian Christians think that by the will of God the holy war in Russia may last some time, and that His soldiers in Russia will obtain fresh glory and new crowns of spiritual victory. Would it be right for the Christians to desire to get rid of “fiery trial which is to try them,” as of a strange accident? No. But, brethren, on the other hand, does it mean that we must desire that all the persecutions may be going on? No. Between these two “noes” the Christians desire only what is the will of God. But, nevertheless, there are two points which make the desire of stopping persecutions and of instituting religious liberty very natural. Firstly, it is

a great responsibility which the persecutors undergo. In saying to the persecutor, "Saul, why persecutest thou Me?" Jesus Christ identifies Himself with those who are persecuted for His teaching's sake. From this it appears that the Russian Government are persecuting not the simple peasants named Stundists, but Christ the Saviour Himself, whom they follow. If we think how great the persecutors' responsibility is in the sight of God, and how it increases with every new case of banishment or imprisonment, we must long for religious liberty. And it is quite a Christian desire. On the other hand, we shall not forget that with the persecuted Christians their families also are suffering: the wives of the exiled or imprisoned ones, although their husbands are alive, are in the position of helpless widows, and the children are in the condition of orphans. The wind which cannot move an oak tree at all, breaks the reed very easily. That which is possible for fathers to bear, in many cases is beyond the power and strength of their children and wives. There are thousands of Stundist families suffering such sorrows. I say this by experience. My father is in banishment, and although God is preserving our family in loyalty to Him, yet when I think of many others who are not so fortunate, I venture to say that this fact must be recognized to be a lawful and natural reason for desiring religious liberty for Russia. Brethren and sisters in Christ, I came to England, being desired by many Stundists (although a refugee) to acquaint you with the present condition of God's cause in Russia. I come to your country to see what has been done for Christ in the civilized world, and to encourage my suffering native brethren by telling them of the glorious fruits which you obtained from a long holy war. I come to invite all West European brethren to closer contact with Russian Christians. I come here with the hearty greetings and salutations to you of your Russian brethren from their prisons and places of exile. I come to ask you, my Christian friends, not to forget your suffering brethren in your private communion with God. Christians, pray for Russia! Pray for those who are persecuted. Pray for the children of God, and especially for Mr. Pobiedonostzeff, who is inspiring all the persecutions in Russia. Pray for the persecuted!

Prayer was then offered by the Rev. Dr. STRONG, of New York, and the proceedings terminated.

REV. KRIKOR BEHESNILIAN

(a native of Cilicia).

The subject on which I am privileged to speak this afternoon is "The Evangelical Alliance and Religious Liberty." By sympathising with persecuted brethren throughout the world the Evangelical Alliance has won their heartfelt thanks, and God's blessing has attended its efforts on their behalf.

Liberty or freedom is a word which sounds so sweet to one's ear. Man, who in his creation has been endowed with high mental faculties, seeks a place where he may exercise them in freedom. A nation which is made up of God's highest handiwork—mankind—possesses a desire for religious, as well as civil freedom. Those who have in their lifetime been living in a free land cannot often realize the privileges they enjoy; but one who, having spent the greater portion of his life in an oppressed country, goes to another where the people enjoy social, political, and religious liberty, can realize more fully what a miserable thing it is to be under the oppressor's yoke. And after having been privileged to reside in a free country for a few years, on his return home he feels increasingly more the persecutions in his own country. During a visit to England, from 1888 to 1892, when I was obtaining Christian education at New College in London, I was invited to preach in churches in this country, and had no difficulty in travelling and other respects. But when carrying on evangelistic work in my native country, after returning from London in 1892 to the Biblical and historical land of St. Paul, I had to make preaching tours throughout Cilicia. I had first of all to apply to those in authority for a passport, without which I was not allowed to travel. I was of course willing to pay the usual charge, but they refused to grant it. I called upon the Governor at Morash about fifty times for a passport, but I was at last told by him that unless he received instructions from his superior he could not give it. He wished to make an excuse, as he thought that the mission which I was carrying on had a political aim, and he knew that I was unable to make his superior willing to send him orders to supply me with the necessary documents. Fortunately the British Consul made representations to the latter, and I at last obtained a passport. It took nearly three months, but I was very much rejoiced to get it. With this I visited many towns and villages

throughout Cilicia, and wherever I went in the province, and was announced as an evangelist educated in London and sent by English Christians, the services were largely attended. I was sent back to evangelize my Cilician countrymen in 1892—the first missionary sent by English Christians to Armenia.

When I was preaching in England I might preach on any text, and could express myself with freedom, but at home, when I had to preach on those texts which urge sinners to fight against the evil one, I had to be very cautious in the selection of expressions—in fact, every word. When I was using words to urge my hearers to win victory over Satan, my words might have been misrepresented to the authorities by spies, who were very likely to be found among the congregation. “Onward, Christian Soldiers,” and similar hymns, which are suitable to be sung when preaching on “Christian victory,” are prohibited. I was obliged to write my sermons when I had to preach on such texts which have direct application to Christian conflict, that I might think over every sentence for that reason.

During one of my preaching tours on our way to Tarsus, I and my wife, who occasionally accompanied me to assist in evangelistic work, were arrested in Ormania (a Cilician village), where the authorities by force searched my pockets on suspicion of having a publication in my possession bearing on the Armenian question. The Governor also ordered my wife’s pockets to be searched. I knew that she was carrying one of my sermons in her pocket, which was on the text, “In the world ye shall have tribulation,” . . . and though there was nothing in the sermon against the authorities, the text itself was enough to make them suspicious about me, and if it had been seized I should have been questioned on every word. Whilst I was delaying the Governor by saying that he was rude to have a lady’s pocket searched, I was at the same time asking my wife in the English language, which the Governor could not understand, to conceal the sermon, which she did. It was evening, and my wife was over in a dark corner of the court. The Mohammedan woman, who was appointed by the authorities for the object, then examined in vain my wife’s pockets and even our baby’s clothes. However, they were not satisfied, and sent us under the charge of soldiers to Adana, where I was in prison for two months among those who were imprisoned for great crimes; and my money was seized also, and

consequently I was obliged often to live on dry bread, for in Turkey prisoners' friends have to provide them with food. I was kept in prison on suspicion of my books; but it is strange that they were the very books which were examined by the same authorities about a year before. However, even during my imprisonment I carried on evangelistic work amongst my fellow-Armenian prisoners by reading to them the Word of God, and by pointing them to Him who is the only Deliverer. I am most happy to say I was ultimately set at liberty by the intervention of the English Government. In carrying on evangelistic work at home I had to undergo persecutions because I was an Armenian by nationality, but the intervention of the British Foreign Office on my behalf helped me greatly; and until September, 1895, I was able to carry forward evangelistic work in my native country, when it became necessary for me to come back to London to consult my Committee and arouse further sympathy towards my mission.

But, alas! owing to the terrible massacres many of my countrymen have been killed, leaving their wives widows and children fatherless; and I therefore endeavour to raise a fund which shall enable me to supply the present pressing needs of the starving people, and on my return to carry forward a vigorous evangelistic and preaching campaign.

By preaching and giving addresses in various places, through the kindness of clergymen, ministers, and laymen, I have been able to arouse further interest in the work; and by the generosity of some Churches, societies, and individual friends in England, I have been enabled to send pecuniary help to starving people, especially to the fatherless and widows of those who had either taken an active part in the work of God, or who generously subscribed towards it.

My wife herself is one of the afflicted at Morash, as her father, under whose care I had left her and our baby during my absence in England, was killed in the recent massacres. Some of you may think it strange that I did not bring her with me. No atrocities had taken place in my native country prior to my leaving Cilicia for London, and it was not my desire to remain in England a long time; and if I had during the massacres been at home I would most likely be one of the martyrs. I am most grateful to the British Foreign Office for their protection of my wife during the massacres.

I am very desirous to return home and resume evangelistic

work among my Cilician countrymen at the earliest date possible. Alas! every one of them has suffered bereavement.

Learning from my wife that there are so many fatherless girls at Morash, where upwards of 1200 Christians have been killed, I would like to start a "Christian Home" in that city to receive such girls who may have lost during the recent massacres one or both parents, or whose relations may be unable to support them. There can be found accommodation at least for ten girls if the necessary means for their support is provided. It will cost almost £10 to feed and clothe each girl for a year.

It is inadvisable to take the fatherless girls of Morash to the orphanages at Smyrna or at Constantinople, where it needs £20 for the support of each one, which of course would be double the expense. Besides, the authorities do not allow them to leave their own town. I asked my wife whether she might be willing to receive some of these girls and look after them, and I have received the following reply: "Your suggestion to me is a very important one. My heart is wounded within me when I see so many fatherless girls in the town. I shall be most glad to look after them. But will it not be worse if, after caring for them for a short time, we are obliged through lack of money to turn them adrift? However, I shall be most happy to take the responsibility of caring for such unfortunate ones, and trust friends will help us to continue. I have already one orphan girl with me. Blessed are they who might be permitted to engage in such an object."

As it is very difficult to find suitable families where these fatherless girls may be brought up, there is a great need for a "Christian Home" at Morash. In addition to their being maintained, they might receive Christian education, as well as secular knowledge, through Mrs. Behesnilian, who is deeply interested in educational work.

I am very thankful to the Council of the Evangelical Alliance, who have very kindly contributed towards my "Relief Work" £35, and to the friends who have very kindly invited me to preach in their churches, often on Sunday evenings, and have given me the collections. I shall be much pleased if other friends will kindly follow their example. My object is to preach the Gospel of Jesus Christ whilst I plead the cause of my people, whose marvellous patience in tribulations is a great lesson to the Church of Christ.

In conclusion I desire to say that I greatly value the good offices of the Evangelical Alliance on behalf of my persecuted Armenian brethren, and it has taken the wisest steps in this matter in pleading the cause prayerfully, quietly, and steadily; and I earnestly hope that through its efforts the Almighty will grant us the deliverance which, as a nation, we long for.

A second meeting was held in Room No. 4, JOHN PATON, Esq., in the Chair. The subject was—

Evangelical Religion in some British Colonies and other Countries.

The CHAIRMAN.

When Mr. Arnold asked me to take the Chair this afternoon he said he did so because I was a perfectly safe man, safe not to make a long speech, and not to interfere with the time of the gentlemen who are to address you, and who will interest you this afternoon. I shall therefore confine myself to simply introducing these gentlemen. We all feel very great interest in the great Colony of Australia. The delegates are to be hospitably entertained by Mr. M'Arthur, a worthy representative of Australia, who is to receive us on Saturday afternoon. I am sure you will listen with great interest to the Rev. Rainsford Bavin, from that magnificent part of the British Empire, Australia. I will ask Mr. Bavin to come forward and give us his address.



JOHN PATON, Esq.

Rev. RAINSFORD BAVIN

(*Sydney, New South Wales*).

Mr. Chairman and Christian Friends,—I scarcely expected to be called upon so suddenly; indeed, I had quite expected that Canada would be represented in the addresses of this afternoon before Australia. Nevertheless, as God may help me, I will lay before you just an outline of the thoughts that occur to me in reference to the subject of Evangelical

Religion in Australia. At the outset I should like to say that I am neither authorised nor qualified to represent Australia. Unlike the Dominion of Canada, it is not a country but a continent. It comprises within its borders at least seven countries or colonies, and even if you exclude New Zealand and Tasmania, which are counted in the seven, Australia yet has an area thirty-three times as large as England, Scotland, and Wales. Its pasture lands feed more than 60,000,000 of sheep, while it has mineral, pastoral, and agricultural wealth of incalculable value. Its population is not large at present, less indeed than that of this great city of London; but it is rapidly increasing, and so great an authority as the lamented late Dr. Dale, when he visited us, predicted that a century hence Australia would contain 100 millions of people, and, to use his words, would be "one of the greatest, most powerful, and most splendid of nations." Still, I am not here to give you any lessons in Australian geography, though I have been tempted since my arrival in England to believe that some English friends really need a little enlightenment as to that geography. But I am not here to speak of its size and natural resources, however great and important. I am here to speak to you on the subject of Evangelical Religion as we find it in Australia. Confining, then, my remarks to the parent Colony of New South Wales, from which I come, and to Sydney in particular, where our Australian Branch of the Evangelical Alliance has its home, let me begin by expressing my deep gratitude to God that Evangelical religion has taken root there, and has found a home beneath the Southern Cross. Is that anything to be wondered at? Is it a matter for surprise when I call to mind those gifted and saintly leaders in the Christian Church that England and Scotland, ay, and America too, have sent out to Australia, and whose labours from time to time have been so signally blessed of God? When I think of men like Bp. Selwyn and Dean Macartney, of the Church of England; Dr. Steele and Dr. Stewart, of the Presbyterian Church; John Hunt and William Boyce, in the Wesleyan Church; and Dr. Jeffreys and noble John Graham, belonging to the Congregational Church; and many other leaders in the Christian Church who went out from England, Scotland, and America, to lay the foundations of Evangelical religion in Australia—I say it is no matter of

surprise that their faithful ministry has been blessed, and that as a result Christian Churches have sprung up all over the continent of Australia; that there we have a sound and Christian Gospel preached, and that God has so graciously and manifestly set His approving seal upon their services. Let me mention one cheering proof of this. Our friends here are aware that in the great Pacific, lying between Australia and New Zealand and the shores of Asia on the one side, and America on the other, are vast groups of islands—New Guinea, New Britain, the New Hebrides, Fiji, Samoa, the Friendly Islands, Melanesia, and many others that contain vast and teeming populations. It is true that missionary work in those Southern seas was instituted in the first instance by the parent Societies from the old country. It has latterly, and I think entirely, been committed to the care of the Churches in Australia; and I stand here to-day to say that God has wonderfully blessed, and to-day is blessing, these missionary labours. Those who are familiar with John Paton's books will know how the story of the Mission among the New Hebrides reads like another chapter in the Acts of the Apostles. Not less wonderful are the successes of our friends of the Church of England in Melanesia, and of the London Missionary Society in Samoa, New Guinea, and elsewhere. Perhaps more thrilling still is the story of the marvellous blessing given to the labours of our Wesleyan brethren in Fiji, in the Friendly Islands, and elsewhere. Ever since James Calvert sent out his wonderful appeal, "Pity poor Fiji," the work of God has gone on in Fiji in an almost incredible manner. The conversion of a whole nation, the Fijian group, is, as Dr. Pierson shows us in his work, the new Acts of the Apostles. Within a single generation a whole nation has become Christian, and in 99 homes out of 100 family prayers are maintained. He says it is without a precedent since the day of Pentecost.

I should like to occupy a moment by telling you not only that this work is going on to-day, but how it is going on. This story is a very wonderful one indeed. From the ranks of the native Churches in the older Missions, scores and hundreds of trained and tried Christian workers, pastors, and evangelists and catechists and their wives have gone forth to the Missions in the other groups that have been more recently established. Let me give you an illustration with which I am familiar. I

refer to the work of the Wesleyan Missions in the South Seas ; but I wish to say most emphatically that I think there has been no monopoly of blessing on the part of one Society or another, for the blessing of God has been evenly distributed in those Missions. I have spent thirty years of my life in Australia, and all this has been occurring under the cognisance of the Board of Missions in Sydney, of which I am a member. It was twenty years ago when Dr. George Brown, who was then labouring in Samoa, was somewhat startled one day when a number of young Christians from his Institution, trained teachers, came to him and said, "Mr. Brown, we have been thinking that it is time we went out to preach the Gospel to the heathen." Think of it. Their fathers had been cannibals of the worst type, but these dusky sons, themselves so recently saved, were moved to go to the missionary and say, "We want you to send us out, if you will, to the regions beyond." They said, "We have been talking this matter over, and we have decided to go and start a new Mission on some of the other islands on one condition, that you be our leader." This was not only a great joy to Mr. Brown, but it seemed to tap a fountain of new thought. It really proved an epoch in the history of South Sea Missions. Mr. Brown not only accepted the idea, but enlarging it, he placed himself in communication with other groups, and very shortly a large number of native teachers, gathered from all these groups, was formed into a missionary party with Mr. Brown at their head, to start a new Mission in New Britain, New Ireland, and Duke of York Island. When Mr. Brown put his foot on that island—the first white man who had ever dared to do so—he found rampant superstition, cruelty, and cannibalism of the most revolting type. But God so blessed his work that very soon a change came over the whole island, and now to-day you find there large and flourishing Churches, a training institution for young men, the Gospel taken root, and by hundreds the people have been converted. This missionary party of native teachers had to take their final departure from Fiji. I blush almost to confess it, although it is only too typical of what we have found alike in Australia and the South Seas among our white brethren. I may say that the Government official of Fiji was not at all in sympathy with missionary work (I put it mildly), and put into operation a Government regulation that had been adopted with regard to the labour traffic on the sugar planta-

tions. Falling back upon that regulation, he insisted upon all these teachers coming before him, and then he used all the influence he could to prevent their going out. He put before them a doleful and dismal picture of sufferings they would have to face; he told them about the deadly climate and the cannibalism of the natives. "Is that all, sir?" said the teachers. He looked at them with astonishment. "Yes," he said. "Well," they said, "Mr. Brown has told us more than that. Everything that you have said he has said, and more; but the love of Jesus Christ constrains us to go, and we are going"—and they went. And the honour, if I may use that word in this connection, of starting these new Missions is not due therefore to Dr. Brown, but rather to those converted natives. I mention this just to show how our grand old Gospel has taken root and developed in these far-off islands of the seas. Many of those very natives sealed their labours with their blood; they became martyrs for Christ. A great many of them fell through the cruelty of those natives of New Britain and New Ireland, while a number of them, after fifteen years' service—about half a dozen—returned to their native islands of Fiji and Samoa. They passed through Sydney, and I invited them to the church of which I had charge, and as I heard their addresses to my people I felt very small indeed in their presence. I felt that they were truly God's heroes. I am, perhaps, taking up too much time, but this is not ancient history. Here are facts that belong to the present time, for I may say that not more than six years ago I saw the largest missionary party that has ever sailed out of any port leave Sydney to begin another new Mission amongst the great groups of islands to the east of New Guinea, and nearly the whole of that missionary party of over fifty men and women were native teachers and preachers, men of intelligence, men who had been educated and specially trained and qualified for this work, and to-day in New Guinea the work of God is very prosperous indeed. I have a dear girl there labouring for the Master, and I know, from our constant correspondence and intercourse, that the work of God there has very hopeful aspects just now.

I wish to express here my gratitude to God for Mr. Hudson Taylor's visit to Australia about six years ago. Of course he came to Australia in the interests of the China Inland Mission, but his visit was most opportune. I believe it was arranged in the providence of God. He came at a time when,

I venture to say in respect to our Colonial Churches, we had reached a somewhat critical point in the history of those Churches. A new outlet was then wanted for our young people. For every opening in the Islands for a European missionary there were from three to six candidates, and to-day we cannot find openings enough for our young people who are giving themselves to missionary work. As the result of Mr. Taylor's visit and appeals, just fifty of our Australian sons and daughters, some of the flower and best of them, have given themselves to God for work in China, and have been sent there under the auspices of the China Inland Mission. One glance at the map will show how contiguous to Australia China is, as well as to India, and I am satisfied that in the future a great deal of evangelistic work in those two vast continents will have to be undertaken by the Churches of Australia. Last year our Australian Churches contributed over £3500 towards the work of God in China. I will tell you why I have dwelt upon this aspect of the case. I take it that the missionary zeal and activity in the Churches may be regarded as a fair test and gauge of the Churches' spiritual condition, and of the real state of Evangelical religion.

Far be it from me to draw a picture to-day all shine and no shade. There are many features that certainly gladden us in our Church's life over yonder, but there are aspects of the work of God in New South Wales, and movements both within and without the Church, that certainly give me very deep concern, and awaken apprehension in the minds of all our Christian leaders. It is true we have no Church Establishment in Australia, and I stand here to-day to say solemnly, as my conviction, that Evangelical religion is distinctly the richer, is distinctly benefited by this fact.

In the public schools of New South Wales the Bible is not excluded from the curriculum of daily and ordinary study. It is taught by the teacher, not theologically or with any denominational bias, and the Churches are allowed to give religious instruction in the public day schools once a week. This provision has on the whole worked very well. I am grateful to God that we have a public school system that comprises the reading and teaching of the Bible in the public day school. Nevertheless, we, like yourselves, have to mourn over a large amount of prevalent godlessness among the young, and a lack of reverence for parental authority. I do

not think that the tides of Rationalism and Free Thought are rising in the Colonies: on the contrary, I am persuaded they are receding. Anybody who has an eye to see cannot fail to discern that Free Thought has no future in Australia. I am glad to say that in that vast territory, taking in the whole sweep of the Colony, the only Christian Church that excludes the precious doctrine of the atonement is within the four walls of a single building, and by the printed reports Unitarianism does not flourish there, and it cannot flourish anywhere. It meets no true, deep need of our human nature. Our greatest enemy is religious indifference. I do sometimes wish we could have some good, strong, honest opposition movement to religion, because then perhaps we should awake from our lethargy.

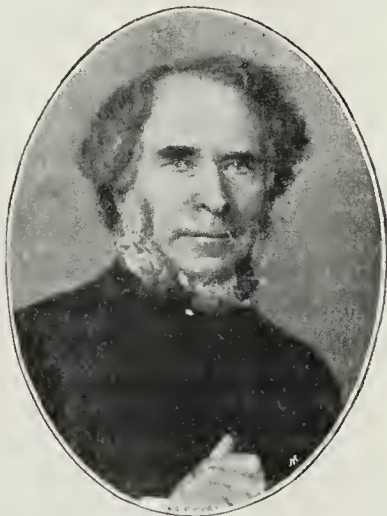
There is a large amount of fraternal intercourse and good feeling among the various denominations of Protestantism, and our Evangelical Alliance meets with approval everywhere. Nevertheless, in the Colonies, as also amongst the islands of the South Seas, Rome is very active, and as unscrupulous as she is active, in her methods of operation against Evangelical religion. Now remembering the close relationship that we of Australia bear to you in Old England—especially when you bear in mind the potentialities of that great continent, the magnificent future that is opening out to her, the fact that we are receiving every week your sons and your daughters—I can only ask that you will not forget Australia in your prayers, nor begrudge your best gifts to the work of God in her young and fair lands.

The CHAIRMAN: We must all congratulate the new Colony on having developed so large and important a missionary work. My namesake, Dr. John Paton, I suppose you have all heard of. I wish I could claim nearer relationship to him, for he is one of the noblest of modern missionaries. We are now to hear from an exceedingly interesting island in the middle of the Mediterranean Sea. I went out there in December, and on board the P. and O. steamer there was a party of nurses from Mildmay, going out to do work amongst the soldiers and sailors and their wives and children in Malta. I felt very much interested in coming to Mildmay after hearing so much about it on board the steamer from those nurses. You will now hear from Malta.

Rev. G. WISELY, D.D.

(Malta).

I wish I had such a report to make as we have heard so impressively about Australia. Malta is a very little place compared with Australia. As our worthy Chairman has said, it is a little island in the centre of the Mediterranean: it would not make a large parish in many places. In my own country, in some parts of the Highlands, a single parish is much larger than Malta. It is about seventeen miles long and about eight or nine miles broad in the broadest part. Nevertheless, it is the most densely peopled land in Europe. Of course we do not compare it to a town, but to a country. It has about 160,000 inhabitants. Our meeting this afternoon is specially in regard to Evangelical religion in the Colonies. We can hardly call Malta a colony. It is true that it comes under the government of the Colonial Minister, but it is not inhabited by British people. Malta has a very remarkable history. We all know that it is referred to in the Acts of the Apostles. There can be no doubt that it is the very island on which St. Paul was shipwrecked with his companion, St. Luke; and we are told that the "barbarous people" showed them "no little kindness." I do not know what language the "barbarous people" spoke then, but now they speak rather a barbarous language. It is a corrupt Arabic, and thus the people are very much cut off from European ideas. Yet Malta has figured greatly in the history of the world. The Maltese themselves say that St. Paul converted the inhabitants, and they became Christians, and have been Christians ever since. Sometimes when people come out by the P. and O. steamer, they ask me, "Do many Maltese attend your church?" Well, not one. There is not a single Protestant Maltese. Every man, woman, and child belongs to the Church of Rome, which rules with an iron hand. On no other spot on earth is the Papacy so dominant, so powerful, as in Malta. Malta, however, in the ancient times



REV. G. WISELY, D.D.

did good service. You all have heard about the Knights of Malta. In the sixteenth century the Knights Hospitallers of St. John of Jerusalem were driven from one place to another. They were driven from Rhodes, and came to Malta. Charles V. gave them the island, and they were there for nearly three hundred years. The Knights of Malta were not Maltese—not one of them. They belonged chiefly to noble families, many of them to royal families, in Europe, and in their day did good service. The celebrated siege of Malta in 1565 was one of the most wonderful incidents in history. The Turks were overrunning Christendom, and had they not been met at Malta they would no doubt have done great havoc in Western Europe. But the Knights of Malta defended themselves most valiantly. As I have said, it is one of the most interesting episodes in history. The little peninsula, where the town of Valetta is now built, was then a bare rock in possession of the Turks, and the Grand Master had his quarters on the other side of the harbour. But the fort at the end was held by a number of knights; and they took the sacrament together, and vowed that they would hold the fort till death: and they did. They were all slain, or died of their wounds and fatigue, except two of them who swam across the great harbour. For nine months the siege went on. The Turks lost 30,000 men; and at last, on September 8th, 1565, they were driven away, and Mohammedanism was at any rate kept back from Europe.

So Malta has figured very much in history. The knights held it for, as I have said, nearly three hundred years. At first the knights did good service. They were really the soldiers of the cross. Up to their light they fought for the cause of Christ against the Mohammedan powers; but when their occupation was gone they became very corrupt; and General Bonaparte, at the end of the last century, in 1798, landed there. There were traitors within the camp. The French knights helped him, and he took the island from the knights, and it became a French island. However, they did not remain long in quiet possession. After about three months news came of Nelson's battle of the Nile, which almost annihilated the French fleet; and as the French had insulted the Maltese in many ways, and pillaged their churches, when they heard of the battle of the Nile they rose up against the French. They were joined by the English fleet, which prevented the French putting in more soldiers. English soldiers landed, and in the

year 1800 the French commander-in-chief ceded the islands of Malta and Gozo to the English; and, as you are aware, they have remained English ever since.

Gozo is a smaller island with about 20,000 inhabitants, speaking the same language. The first Commissioner, Mr. Cameron, who became Sir Charles Cameron, landed in 1801, and put forward a proclamation saying the King of England would respect their religion and their laws—a very proper proclamation. But the Church of Rome has trafficked upon that, and has gradually put forth claims that really had no solid foundation. You may be aware that the priests of the Church of Rome own about one-third of the island; the Government has about another third, private property holders having the other third. At first Malta had a great many British merchants, and British officials filled most of the Government posts; but gradually the Maltese learned the business, and as they can live at much less expense than English merchants, the British merchants have almost all died out. The Maltese have cried for something like Home Rule, and they have got it, and every Government post in Malta is occupied by a Maltese. The Governor himself is the only member of the Council of Government who is not a Maltese and a Roman Catholic. I was asked to-day to say a word or two about the Malta marriage question. Nearly seven years ago we were very much surprised to hear that the Government of the day had sent an ambassador to the Pope. It was the first time since the Reformation that the British Government had sent an accredited ambassador to the Pope of Rome. I wish to speak kindly of the ambassador, who is a personal friend of my own, and who has shown me and mine no little kindness. The lawyers of Malta said that the canon law was the only law of marriage in Malta, and he went to the Pope. We did not know at first what he had gone for; but he went to the Pope to ask him to make some relaxation of the canon law. The Government ought to have known the Pope better than that. The Pope makes no relaxation of his canon law. Before we knew what the ambassador, the envoy extraordinary, had gone about, except that it was to get some concessions, I wrote to my Church-people at home, saying that they might be very sure that the Pope would give no real concessions—that it would be merely a sham concession, whatever he gave—and that he would ask something very real in

payment even for this, which turned out to be the case. On March 17th, 1890, the *Government Gazette* was published containing the agreement with the Pope, and it was to regulate the civil effects of marriage both in the past and for the future; and the important point was this, that when one of the parties is a Catholic and the other a non-Catholic, the marriage is not, and shall not be, valid unless celebrated according to the form established by the Council of Trent. When I saw that I spoke to my friend, the late General Wilkie, who had been Acting Governor, and he said, "I do not quite understand what is meant by 'the form established by the Council of Trent.'" In plain language it is this, that there cannot be a legal marriage without the Protestant, in a case of a mixed marriage, being married by the priest and a dispensation from Rome, and taking an oath to bring up her or his children as Roman Catholics. You may say, "But that is universal," and that the Pope has a right to regulate the ordinances of his own Church. But in every country in Christendom, in Rome itself, in Italy, and in France, there is civil marriage, which makes the marriage legal, and they can have as much or as little religious ceremony as the parties choose. Now, friends, this matter is a very serious one. We have scarcely any resident British population in Malta, but we have a large body of military men. We have about 8000 or 9000 soldiers and about as many sailors, young men just at the marriageable age; and the influences brought to bear upon them to marry the natives are very great. They are almost the only people they can marry, and hence a great many of our soldiers and sailors, as it were by force, are obliged to bring up their children as Roman Catholics. Of course the advice I have always given to them when they have come to me is "Don't." I have never known happy marriages as the result—generally they are most miserable. We heard yesterday about the Press. Well, when Archdeacon Hardy and Mr. Laverack and I fought for our rights—for civil and religious liberty connected with this marriage question—the difficulty was to get the British public interested in it, and we could not get our grievance ventilated in any of the secular newspapers—the *Times*, the *Daily News*, or the others—for the Church of Rome is very wise in its generation. They have, to a great extent, seized the Press, and I believe it is almost impossible in our leading journals to expose any great wickedness of the Church of Rome; and I am told it is very much the case

in America—with political parties so evenly balanced that the Roman Catholic vote can turn the scale in many instances—and the Press is not in favour of ventilating our Protestant grievances. Very often they turn them to ridicule. However, we were able to do something. The Protestant Alliance published a very able paper drawn up by my friend Mr. Laverack. He wrote it in order to get it into a secular paper. It was sent through their agent to the *Daily News*, but it did not appear, and the *Times* would have nothing to do with it. However, we did get M.P.'s interested, and at last the Government saw that it was a very serious matter. They had been pledged regarding the past to invalidate all the mixed marriages that had taken place in the island of Malta since the British occupation—over ninety years. According to the agreement, all those marriages that had been made in good faith in the Church of England, and in the Wesleyan and Presbyterian Churches, and had not been celebrated by a Roman Catholic priest—all those marriages since the beginning of the century were to be declared illegal, and of course the children illegitimate. We felt it was simply monstrous. I confess that at first I did not see that it referred to the past: Mr. Laverack was the first to call my attention to it. I was thinking of the future, of the monstrous idea of compelling our Protestants to take an oath to bring up their children as Roman Catholics, even when the woman was willing to be married legally without taking such an oath. The Government referred it to the Privy Council, and after two or three years a decision was given in our favour, but with a very questionable rider, and it is still a question whether it has declared the validity of our mixed marriages. It recommends that there should be legislation; but to legislate in Malta is impossible—that is to say, the members of the Legislative Council are all Roman Catholics, and the Bishop of Malta has let it be known that if any members of the Council would dare to favour such a thing they would be excommunicated, so that if there is to be legislation it must be Imperial legislation, and not left to the local legislature. We have had a very hard battle to fight, but on the whole victory has been declared on our side.

The Bishop of Malta was horrified when the decision was known, and he issued pastoral letters, stirring up the people, and there have been monster meetings, trying to get the decision of the Privy Council reversed. I do not think they

will succeed, but certainly the people of this country ought to be on the watch, for if that law had passed for Malta the Pope would press it in other parts of the Queen's dominions. We have not much Evangelical religion to speak of. The whole of the Maltese are Romanists, or profess to be so. I knew one member of the Council who did not believe in God or anything but blank materialism, but he kept up an external connection with the Church. I went to his funeral, and I found his room all dressed up, with an altar and large candles, &c., and he was buried in the full odour of sanctity, although to my certain knowledge he did not believe anything. Many of the upper classes are unbelievers, but all of them yield an external homage to the Church of Rome. That Church tolerates a great deal, provided you obey it. Now about real Christian work. Well, our work has been chiefly, almost entirely, amongst our soldiers and sailors. Our worthy Chairman has referred to the Mildmay nurses. We have had deaconesses from Mildmay and also Mildmay nurses. At present we have a most admirable Mildmay nurse working amongst the soldiers' families, and we hope soon to have a second. Mildmay has done very much for the married people in the garrison. We have, I am happy to say, Soldiers' and Sailors' Institutes and Homes. One of our Homes was commenced in the time of the Crimean War, 1855, more than forty years ago, and that was the parent of similar institutions throughout the whole British Army. Only a couple of days ago I had a letter from the Superintendent of one of the Homes telling me of twenty-five Christian men that came there out of one regiment, all of whom professed Christ. Well, friends, I must not detain you longer; but the Hon. Grenville Waldegrave, whom I met here this morning, and who was some years ago in Malta, said to me that he thought it was the darkest spot on the face of the earth. It seems impenetrable: but is anything too hard for the Lord? Remember that our countrymen and countrywomen are subjected to very evil influences, specially worldliness; still, the Lord has a people amongst us, and I would just conclude by saying, "Brethren, pray for us."

The CHAIRMAN: I am sure we have all been interested in this address from Malta. I must say I never understood before as I do now this vexed and important question of Malta

marriages. I do hope that the Imperial Government will move in this matter, and that Malta will not be in this question, as it is in so many others, under the iron heel of the Pope of Rome.

What an illustration this meeting gives us of the far-reaching influences of the Evangelical Alliance. We have heard from Australia. I do not think that Principal MacVicar has come, and therefore we are a little disappointed in not hearing from Canada, which I very much regret. You have heard from Malta, that exceedingly interesting little island, and now we are to hear from, I think, the oldest civilised nation in the world, a nation which was civilised when Great Britain was in utter barbarism. American Mission work and the Church Missionary work in Egypt has been very successful, and greatly blessed of God. We will now hear from the Rev. M. J. Elliott, of Alexandria.

REV. M. J. ELLIOTT

(Alexandria).

I shall be as brief as I possibly can ; but I should not like Egypt to be neglected. I have been four years and a half there, and my experience of the work of the Evangelical Churches during that time encourages me to believe that there is a bright future before us. We have opportunities in Egypt at the present moment that we perhaps never had before. Amongst the natives we have three or four societies at work, with many individual workers. The American (U.P.) Mission has stations all over Egypt, and is doing splendid work, especially among the Copts—the descendants of the ancient Egyptian population—in Upper Egypt, Cairo, Alexandria, and other towns of the Delta. They have been there about forty years, and have been the means of bringing into Gospel light thousands of Copts ; but I believe they have been able to get hold of only about seventy Mohammedans. There are many reasons for that. Until very recently, for a Mohammedan to become a Christian meant, in most cases, that his life was not safe. The Copts were not under those restrictions, and amongst them there are enquiries after light. The authorities of their Church are not opposed to evangelical light as the Church of Rome is. In their day-schools the New Testament in Arabic is regularly read, and there are young Coptic men of intelligence, who gather together for the study of the Bible in

Arabic. They do not hide it from the bishops and priests at all. One bishop appointed a priest to conduct a Bible-class among them ; but they found he knew less than they did, and so they dispensed with his services. A devoted little band of workers is witnessing for Christ at wicked Port Said. Then there is a small Dutch Mission at Kalioub, some little distance from Cairo, and although I have not personally seen it, I am told they are doing good work for the Master. The Church Missionary Society is doing evangelical work and medical work in old Cairo very successfully. Recently the North Africa Mission has come there ; but it is their purpose, I think, simply to work in the Delta, not in Upper Egypt at all. They are working chiefly among the Mohammedans, and I know they have a very successful Medical Mission, through which instrumentality they get an influence over many people. Just a week or two before I left Egypt I was present at the baptism of a young man, a convert from Mohammedanism. The intercourse of the Egyptians with all nationalities of late years has rubbed off many of their prejudices, and they are more open to the reception of the truth than they would be if shut up in the centre of Africa. There is a German Evangelical Church, and in connection with that a Deaconess' Hospital, which is a splendid institution, and through it a great deal of good is being done to the souls as well as to the bodies of men. There is also a French service once a week. Apart from that nothing is being done by Protestants for the French part of the population, which is very large. For about forty years there was a little work carried on among the Italians by an ex-priest of the Church of Rome, who is now more than fourscore years of age, and too feeble to carry on the work. I made the acquaintance of this venerable man, and he consulted me as to whether the Church with which I was connected in Italy could send an evangelist, or a minister, to minister among them.

I communicated with the authorities of the Wesleyan Methodist Church in Italy ; the appeal was laid before the Joint Synod at Naples two years ago, and was received with favour. I promised them the use of our furnished room if they would provide the man. After a year the young man came, and we have now a thriving Evangelical Italian Church. In Italy they are bound together by prejudices, by ties of family, &c., to the Church of Rome ; but in Egypt the Italians are free from these trammels—we have them at our services,

with Egyptians, Maltese, and others. Then we have the Church of England, with godly, evangelical clergymen, of whom one superintends the Bible Society's Agency, and another the Sailors' and Soldiers' Institute. And we have a Church of Scotland, with a devoted chaplain, and also a missionary to the Jews, and they are doing a good work. With regard to the Wesleyan Church, I went out there as Chaplain to the Forces; but whilst we minister to the soldiers and sailors, we have not confined our work solely to them. We have tried to reach others outside. At Alexandria we have continually flowing in and out from us young men of all nationalities, restless young fellows who are aspiring to something. There are some now who are missionaries in various parts of the world. One went to America for education. Another young fellow told me he had come from Robert College, in Constantinople. He was of a wealthy Bulgarian family, but he had Uganda on his heart. He was well recommended to me. I happened to have a missionary friend in that part of Africa, and I gave this youth my card, and he went. The father of that missionary, who is a Church of England clergyman in the North of England, told me only a few days ago, "I shall not be surprised very soon to hear of that splendid young man's ordination to the ministry." I could mention other instances. But with regard to the soldiers, we have had a great many young fellows converted to God in our meetings. I will mention one little story as illustrative: There is a fort occupied by artillerymen close to my house. We had seven converted men in that battery; four belonged to my own church, and three to other churches. They were in the habit of having a daily prayer-meeting in the fort; they read the International S.S. lesson for the day, and prayed. The summer came on, and it was too hot on the top of the fort. Two of them were employed in the stables, so they asked the others to come there. This was against the rules. The sentry knew they were there, but he looked the other way; but a soldier who had some bitter feeling in his heart towards one of the Christian men called the sentry's attention to the fact, and he was obliged to take notice. He said, "I am very sorry to disturb you, but my attention has been called to the fact that you have no business here." But the devil outwitted himself that time, as he had done many times. These seven men came out, and in the presence of their comrades formed a circle and

finished their prayer-meeting. They came down to me in the evening and told me about it, and we had great rejoicing together. Then the English Christians of all denominations are wonderfully united, and a large proportion of them are very earnest "out-and-out" for God. We have our Week of Prayer every year, besides a monthly united prayer-meeting of Episcopalians, Baptists, Methodists—Germans, Italians, English, Copts—and we have a blessed time together. We have had also one or two conventions for the deepening of spiritual life. Friends come out from England for the benefit of their own bodily health, and they do us good. We had several last year, and we all come together, and do not know any difference between one Church and another. We all desire to know more of the Master, to imbibe more of His spirit, to love Him better, and serve Him better. I should like to impress upon friends at home, who have an interest in Egypt, that we have an *opportunity* to-day which soon we may not have.

We have different views, perhaps, as to the British occupation of Egypt, but the fact of this occupation has given us this opportunity. There is a great deal of indifference and godlessness and ignoring of all spiritual things; but there is a nucleus of genuine, spiritual, godly Christianity, and we want to work upon that, and to use it, as we have the opportunity, for the spread of the knowledge of the glory of God, until Egypt shall be a home of Christianity, of Christian life, and Christian teaching, as it used to be in days past. May God hasten the day!

The CHAIRMAN: Although the Rev. Dr. Wenner hails from New York, he is well qualified to speak to us about Germany. If I am not mistaken, New York has the third largest German population of any city in the world, and Dr. Wenner is pastor of one of the largest German churches in the United States.

The Rev. Dr. Wenner's address appears on page 197.

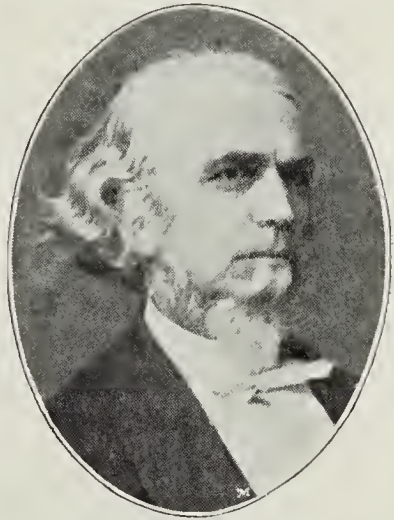
The meeting closed with prayer and benediction.

A third meeting was held in the Tent, M. le Pasteur APPIA (Paris) presiding. The subject discussed was—

Christian Progress in some European Countries

THE CHAIRMAN.

When our Lord was taking leave of His disciples some of His last words were, "The glory which Thou gavest Me I have given them; that they may be one, even as We are one"; and when Paul began his splendid exposition of Christian morals in the twelfth chapter of Romans, he wrote nearly in the first phrase, "We have many members in one body"; and Clement of Rome, in his Epistle to the Corinthians, compares the Church to a marching army, showing from the beginning, soon after the death of Paul, his Roman military and unifying spirit. That unity of the body of Christ has been the great subject of our meditations, and nobody can have failed to notice the extraordinary coincidence of these meetings with the words spoken by the representatives of the false Roman unity. Now we have to take another and new ground of unity, viz., the unity of co-operation, and especially of co-operation of the strong with the weak. The unity of profane history has been well traced by the hand of God in the dream of the great image with the golden head and the feet of iron and potter's clay. Since this exterior unity was verified by the Roman centralization long before it was represented in the Church or the kingdom of God, we must remember that unity may be a help to error as well as to the truth, and that the power and the number of the organization, tactics, and such like, may be on the side of the anti-Christ as of Christ our Lord. However, in the time of the great sufferings of our German and Latin countries; in the time of the invasion of the barbarians, the unity of our history and our destinies, and the deep wish of unifying the human race, were felt by great human hearts—



M. LE PASTEUR APPIA.

as, for instance, St. Gregory and Pope Leo II., and we cannot forget that, whilst we consider the Popish system as a masterpiece of error and anti-Christian principle, the strength of that system is not only the error mingled inseparably with it, and the truth it maintains, but that its strength consists in the past, and even in the small part of truth it still represents. Several times in Church history the co-operation of all elements of the Christian Church was manifested as a positive blessing for all mankind. We cannot forget how intensely St. Ignatius, at the very outset of the long and glorious history of the sufferings of the martyrs in the early Church, insisted upon the necessity of being intimately united with the pastor or bishop of the Church to which each Christian belonged. How could we forget the epoch-making pamphlet of the martyr St. Cyprian, called the *Unitate Ecclesiae*—the unity of the Church—as well as the efforts of Athanasius to maintain, in the profession of the eternal Godhead of the Son, the unanimity of the Church of God? We cannot but bless God that in the very moment when the nations of Europe began to have a separated history, at the entrance of, or the preparation for, the times of the Middle Ages, He raised up for the enduring benefit of the Church men such as the great Father Basil, the second Gregory, and St. Augustine, and even St. Jerome, who laboured so earnestly in order to maintain the unity of the Church of Christ in doctrine. And how could we forget that, under God's good providence, even the error of the concentration of spiritual power into the hands of one bishop contributed mightily to unify the nations of Europe, in times when the splitting of the one Church of Christ into only national churches, could have deeply influenced for evil all Christian authority, and specially the work of the world's evangelization? We cannot forget that the whole of Europe was exteriorly converted before the division of the Church, viz., before the year 1000, and after that united strongly together through the Crusaders, who formed more than anything else a Christian Europe, and created the noble type of Christian chivalry. Such a great unification of all nations under the inspiration of one common, unselfish aim—even of so illusory, false, or imperfect a nature as the conquest of “the holy grave”—has given to the history of the Church a grandeur, a nobleness, a power, it could not have had had she been sundered into conflicting parties, as the churches of the Orient

are divided even now, perpetuating before a Mussulman country their shameful divisions, and looking to the gun of a Turkish sentinel, or to the order and threatenings of a Turkish Pasha, as the only means, if not to force the churches into unity in every case, at all events to restore peace between fighting Christians. Can we wonder that holy men, such as St. Anselm or St. Bernard, insisted so strongly upon the duty to submit all the churches to the same rule; or that a noble, sainted woman, Catherine of Siena, compelled the Pope to return to Rome? Those times are gone. Such an historical exterior unity will never be re-established. We may deplore it or not. We must be aware of the fact that the Romish sect is in great measure guilty of this division of the Church. Her intolerance has, more or less, obliged the Oriental Church to separate from Rome. It may have been to her own disadvantage, but we can rightly accuse Rome, about the year 1050, of having divided the Church of God into two sections. The unity of the Occidental Church remained, and gave a remarkable unity to our Occidental history. Who is guilty of having destroyed, in great part, that imperfect but useful unity? Who has put the true children of God outside the pale of the Christian Church, if not the Roman Catholic sect? We may accuse her of having divided Europe into two conflicting halves, and of having prepared the modern wars, called religious wars, of the sixteenth and seventeenth centuries. It may have been a divine judgment upon the whole Church, which proved to be unable to maintain the testimony of Christian truth by a common peaceful life and development. She had been too much entangled in the affairs of this world, and could not be purified without intense suffering. A new era of martyrs began, and our books of martyrs, of Crespin and Fox, show that in every time the Lord has His witnesses who love Him unto death, and it is quite ridiculous to oppose Servet's death, or the intolerance of Calvin, to the hecatombs of slaughtered Huguenots, Waldenses, Flemish, or Bohemians. Since the Romish sect has destroyed as much as she can the unity of the Church of Christ, what is our duty? How have we to manifest it? If you see the rays of the sun on the ground of the forest, or of your garden, you see that each produces the whole form of the sun, and pictures on the same mark a whole circumference. So we have, first of all, to reproduce in our own Church life that true, spiritual,

doctrinal, social unity of the Church of Christ by our own Christian love, co-operation, self-sacrifice, tenderness, charitable activity, in our Church. How can we glorify our Lord better than by presenting to the world a true, attractive, persuasive likeness of Christ's body in the form of a living, loyal Church? There are the limitation and the true sincerity of our co-operation. If our efforts to manifest visibly the unity of the Church; to enjoy this unity; to celebrate this unity, as it is done in such gatherings as this—if these efforts would take away anything of our faithfulness in discharging our local pastoral duty, it would be said of us, that "we compass sea and land" to manifest and express the unity of the Church, neglecting the nearer duty of manifesting it in a true, living, active Church. But, after we have confessed the enjoyment, unity may become a hindrance to the real, true, effective unity of the Church, making us forget the immediate duty, and loosening the bonds of love and of charitable activity in the special local church to which we belong, after we have called on our consciences to account for the time we take away from humble duty in order to enjoy and manifest Christian fellowship. It remains a special duty to maintain, "to keep the unity of the Spirit in the bond of peace." I am not afraid of the diversity of Church conceptions. The four gospels are not equal, the seven colours of the rainbow are not the same. The Dorian, the Ionian, and Corinthian orders are not reproducing an annoying uniformity. Even in mathematics there are several solutions of the same problem. How much more, then, for divine and human truth? But there is in every honest opinion a side which may be respected. Love does not suspect the intentions of others.

In the same epistle in which Paul insists so powerfully upon the duty of keeping the unity of the Spirit, he recommends that the Christian may never separate truth from love; just as did our Lord, who was at the same time the personal divine truth and the personal divine love, giving even to the poor publicans, with whom He took His meat, joy, good conscience, and the beginning of a holy life. Let us carry with us the sunshine of love and truth! Since Rome has unchurched us, and cursed those who walk with God, but not in her way, all Evangelical Christians ought to remember that there is between believing Protestants a powerful bond of unity, because the Protestant faith did not originate from

negation or opposition to law and authority, but in a mighty affirmation of God's rights. Read attentively the very act of "Protestantism," undersigned at Speier in the year 1529 by the German prince, and you will find that it is by no means a kind of revolt, an uprising of the natural will against legitimate authority, but, quite on the contrary, the protest of obedient conscience against the illegitimate usurpation of man, who dared to claim for himself the supreme authority belonging to God alone. Let us realize in our hearts that blessed unity of the believer, and detest and oppose by word or by silence, by protest or by loving kindness, every element of division and alienation between those who belong to the same Lord and will be together in heaven! Let us hinder all unloving publications, refuse the newspapers which live by the bad vinegar and pepper of polemics instead of carrying the sweet influence of the oil and salt of the spirit of love!

Pastor STIEGLITZ

(Berlin).

In rising to speak on the subject that we have to discuss this afternoon, I cannot refrain from making a few personal remarks in the beginning. First of all, I wish to express my feelings of intense joy and happiness in having the privilege to be once more in London, and especially to take part in this great gathering at the Mildmay Conference combined with the Evangelical Alliance. I may say that I expected great things from this Conference, as on former occasions, especially some years ago, when the great jubilee of the Young Men's Christian Association was held. Splendid meetings then took place; great blessings were experienced.

As I say, I came over this time expecting much, and I cannot help adding that my expectations have not only been fulfilled, but greatly surpassed. What splendid meetings we have had already! To what excellent speakers we have listened! What fine hymns we have sung—some of the tunes having come from my Fatherland! As, for instance,



PASTOR STIEGLITZ.

that which we have just now sung. And, lastly, how intensely we have realised the unity of Christendom, having come from many places and many countries, and we form no real division; there is no real separation and no difference in feeling. It seemed as if all the frontiers and barriers had been removed, and that all the guns and armaments of war had also been taken away—that “the swords had been turned into plough-shares, and the spears into pruning hooks,” and that the New Jerusalem had been established on the earth; and I anticipate that those barriers which separate the nations, and often lead them to war and troubles of all kinds, will one day be swept away. It may be that it will be a long time; but, in the interim, let us enjoy the unity of Christians, come from whatever lands we will, and let us, so long as we are together, be one in Christ, brothers and sisters in our dear Lord! I feel so joyful to be here, that I cannot help saying how much I regret that a great many cannot be present with us. If I could have arranged it, as secretary of the German Branch, I should like to have brought hundreds of our countrymen to these shores. To do so would have given me much satisfaction. I tried very hard to get more to come; and, particularly, I should like to have had some of our scientific men to share in our discussions. These learned professors are well versed in the question of the unity of the Church, and what they sometimes teach is good. But these erudite gentlemen do not know everything; and, if they came to such a Conference as this, they would gather that there were many other things of importance besides science, and something even better than that branch of learning. I tried also to get a representative from Germany in the person of a German Professor of Theology, but this time of the year is not convenient for a Professor of the University to leave, because he has his work to do among the students. We asked one or two of them to come, but they all refused by reason of their work; and this, I may add, is the reason why you are not now listening to a learned man and professor from Germany, and that he who addresses you is a simple pastor from Berlin. I have never gone through the curriculum of science; but I have been a diligent student of theology at the university. However, you may be content with me, a humble person, and with what I say on this occasion. Mr.

Arnold, the secretary of the Evangelical Alliance in London, put me in this place for this afternoon, and I will try to do my best to speak on the subject of "Christian Progress in Germany." It is a rather large charge which has been given to me, Germany having fifty millions of people spread over a great area. Thus it is a rather large country, and there are a great many differences amongst the people. For instance, in the north and the south, in the east and the west, there are great differences in the habits of the people—differences in their laws, variations in their language. In Berlin there is now a great exhibition, and a good many people are visiting it. Of course there are many interesting things worth seeing; and, amongst other objects of interest, there is a balloon called the "Captive," fixed by a wire to the ground; and when it is filled, it is set free, people sitting underneath the balloon in a car, and thus obtaining a good bird's-eye view of Berlin and the suburbs. I wish I could get a sort of spiritual balloon, so that I might be enabled to look all over Germany, and be able to inform you how matters stand in regard to religion—our Christian progress in our Fatherland. But is there any real progress at all, which will enable us to thank God for it? That there must be progress in the whole world is true; there can be no doubt of this, because the promises of the Lord must be fulfilled. Sometimes, however, it seems that they are not being fulfilled, the outward appearances of the world being the very reverse of progress. It may be Christianity is in progress in general all over the world; but that a single country may not be progressive is equally true. There is low tide, and there is high tide; and it is difficult sometimes to say whether it is low water or high water. Thus some countries may be at high water and some at low water. Which is it with Germany? I asked an old friend the other day about Christian progress in Germany, and she said emphatically that "there is no progress in Germany"—no progress in the whole of Germany. If this were true, it would be a rather bad outlook. I am not able to go so far as this lady. It seems to me that we have a good many difficulties and drawbacks, but I am sure that we are advancing in the right way—that real Christianity, on the whole, is advancing in Germany. Lord Radstock mentioned yesterday, when asking us to pray for different countries, "Germany with its difficulties." Those

words much impressed me. Lord Radstock travels about a good deal, and he comes very often to Germany. He thus understands our country. There are many differences and difficulties militating against progress in Germany. When I say difficulties, I do not refer to those which are common everywhere, because there are a good many difficulties here in London, but I am now alluding to those difficulties of a special nature in Germany. I will allude to these briefly.

One of the great difficulties fighting against the progress of Christianity in our Fatherland is "Socialism." It would seem that I was now touching on political questions, and that I want to say something about political parties in Germany; but I wish to point out to our English friends, who also know something about Socialism, that in Germany the Socialist not only belongs to a political party, but he makes his views a kind of religion or creed; or rather, I would say, it is irreligion. The Germans, as you know, whatever they take up, do thoroughly. It is so with science and many other things. It is so with religion, or, as I have called it, irreligion. And our Socialists have a programme which is thorough and very advanced. They wish not only to have a Republic in politics, but they wish every Church, and, indeed, all Christianity, to be completely abolished. I do not say that every Socialist, or member of their party, is of this advanced type; but the leaders, or a good many of those who lead this party, share the views I have mentioned, and hope, some day, to bring their labours to fruition. In this matter of Socialism, you will thus see that we have a difficult problem to solve. These Socialists being very much united and resenting any interference, they never attend any church, and, indeed, do not wish to be bothered with religion. Another difficulty with which we have to deal is what is known as "the Continental Sabbath." I cannot help saying that, coming to London after an absence of some years, I feel that the English Sabbath is on the decline. I never saw so many tramcars and 'buses about on a Sunday as I saw a fortnight ago, when I went to a church which I like to attend when in London. I came back in the evening and went to Regent's Park, and listened to some of the speakers there. The place was full of people. They were bent on amusement. All this is going on with us in Germany every Sunday; but on a much larger scale. All the theatres and concert rooms are opened;

and when the weather is fine they take their walks abroad. We, on the other hand, build churches, and, as ministers, wait for the congregations; but they do not come. Where are they? I sometimes wish that God, on the Sabbath, made the weather not very good nor very bad, as it is in this medium kind of weather that the people come to our churches, for they will not then venture to the places of amusement. If people will not come to church and never hear the Gospel, we must try to do our best. In some ways we are going on nicely. Churches are to be built in the large cities. Large parishes are to be divided, and Berlin once more is on the right way to be "a city of churches." More active, too, are the Churches than previously. There are missions for the young and the old; sewing and Bible classes; Young Men's Christian Associations—all these flourishing in a way which was never before experienced. The Christian Endeavour Movement is also beginning. I think, indeed, I am able to say we are advancing; and in conclusion I now ask, very earnestly, our Christian friends to pray for Germany, and we also will pray for England, and, indeed, for every country in the world. English people, think of Germany as a country all wickedness. There is a great deal of wickedness; but there is also much good accomplished. Jesus Christ and the Holy Spirit does His work also in that country. May God keep our country more and more! It is beginning to advance in the right way; and may Christianity go forward so that we may witness once more such a state of things as would remind us of "the land of Luther and of the Reformation," and the land of real and true Christianity.

REV. VINCENZO NOTARBARTOLO

(Pastor of the Evangelical Church of Italy).

I am thankful to you for having given me the opportunity of addressing to you a few words, and first of all I have to give to you the salutation of my friends in Italy. "They of Italy salute you." We cannot forget, my dear friends, the beautiful week we had in Florence a few years ago when the meeting of the Evangelical Alliance was held there. We were then as united as we have been on this occasion. All our friends in Italy were represented. There were present Wesleyans, Episcopalians, members of the Evangelical

Church of Italy ; indeed, representatives of all people and of all Christian denominations. Truly, we felt at that time the unity of the Church of Christ, and we understood true union in Christ with His people. Now, my dear friends, Italy



REV. VINCENZO NOTARBARTOLO.

has about thirty millions of inhabitants, and it is very sad to say that only one quarter of a million in Italy is non-Catholic. When we think of all our friends who are at work in Italy, we say, "There is room for everyone, provided everyone looks at the cross, and preaches the Gospel of Christ, and tries to bring souls to the foot of the cross, souls to repentance, and to accept Christ."

Just now Italy is open to receive the Gospel, and many of our liberal men look favourably on our work.

I will explain to you how this comes about. The Italian priest is not in favour with the more intelligent section of the nation. These people see clearly that the priests, and those whom they represent, are strongly desirous of regaining temporal power. In Italy, therefore, the priest is working directly in opposition to the will of the better-class Italians, and indeed of the nation. The clergy are regarded as unpatriotic. It is just the reverse in Ireland. There the priest wields great power because of his advocacy of what he considers the rights of the people. The result is that in Italy the educated do not believe in the priest, and are against the Roman Catholic system. Learned Italians and students are in the main sceptics, and we, the evangelicals, have thus to combat, not only the errors of the Papist, but also the infidelity of the educated. The poor ignorant people still believe in the priest, and are bound slaves to the clergy. Therefore, my friends, you will thus see how difficult it is to preach the Gospel : but we endeavour to show our learned Italians that although the priests have corrupted Christianity, and obliterated all that is beautiful and simple in our holy faith, yet there is a High Priest, Christ Jesus our Lord, who gives to the mind truth, to the heart love, and to the conscience freedom. We do not aim at the destruction of any Church ; all we endeavour to do is to bring

about true religion. We do not seek to destroy Roman Catholicism, but our goal is the restoration of primitive Christianity, "the truth as it is in Jesus"—to give to everyone Christ. In Italy, my friends, we had Protestants before Protestantism. We have had Arnaldo da Brescia and Savonarola; we have had Dante, of whom it was said, "He was the last of the Catholics and the first of the Protestants." Italy has been the land of the martyrs. We have had martyrs in those of the Waldensian valleys, and others. We have had many reformers, and John Diodati, whose splendid translation of the Bible is in the hands of every Italian. Therefore, surrounded "with so great a cloud of witnesses," we must go on preaching the Gospel, and I am able to say, and I do so with the greatest pleasure, that every denomination in Italy has reason to bless God for the results already attained. Look, for instance, at the Church of which I am a representative—the Free Italian Church of Italy, the Church so well known here as the Church of Father Gavazzi. Last year we had nearly 400 new communicants, and 500 new catechumens; thus we had 900 who have left the Roman Catholic Church for Christ and His Gospel. Our ministers and evangelists of the Free Italian Church were, like myself, at one time Roman Catholics. Now they are preaching the Gospel. We are also aiming to influence the upper classes.

Our King has received, with sympathetic words, our President, as well as, on several occasions, members of other denominations. To the Free Italian Church he has given the right of incorporation, so that we may now buy, sell, or hold land as a corporate body.

Near Novara there is a place called Rocca Pietra, and the people there are much annoyed, indeed disgusted, with the priest and Romish errors. They have left Roman Catholicism, and have asked us to send a pastor. We have sent an evangelist, and he has now a large building, which is filled with people every time he preaches. One of those attending this church, on being converted, tried to teach his children in the knowledge of Christ and His Gospel. He had to go to Switzerland, leaving his wife—who was against him—with the children. He said to the evangelist, "I have to go to Switzerland, and I beg of you to go and visit my children, as I am afraid my wife will destroy everything I have endeavoured to teach them." The husband went on his

journey, but the wife, instead of endeavouring to frustrate the good work of the father, is herself understood to be converted, and she now sees that the religion of Jesus Christ is simple, and that there is no need for the mediation of the priest. She has said, "We must follow Jesus, not the Jesuit." So she has become a Protestant, and has written to her husband to tell him the good news. She is very joyful, and is continually saying, "How happy I am that I know Jesus as my Saviour," and "How happy I am that I know the Gospel as the truth; how happy my husband will be, and what peace there will be in my home now that my husband and children are devoted to Christ and His Gospel!" It is to be hoped that all at Rocca Pietra will be converted to Christ. We do not wish people to simply come to us; we want them to lay hold of the Christ. We hope the day will come when the words of Savonarola will be realized, when not only is "Christ the King of Florence, Christ the King of my heart," but that Christ will be the King of all Italy. We have schools in every part of Italy—at Spezzia we have a splendid Wesleyan school. Oh, my dear friends, when I have looked at this school, the order, the discipline, I have said, "What splendid machinery we have in these children for the propagation of the truth!" In my school at Leghorn I have 168 children, all belonging to Roman Catholic parents. If we can enlighten these in the simple truth, how much good will be done! The parents very often come to our lectures. I did not know until I was twelve years of age that the second commandment had been taken away, and the tenth split into two, so that the original number might be retained. If our children could be brought to Christ, what a glorious future there would be for Italy! I beg you to pray for Italy, to pray for all teachers of whatever denomination; pray for all colporteurs—pray for the conversion of Italy to Christ. Say in your prayers, "O God, bless Italy; may it decide for Christ for His name's sake!"

Rev. Professor Dr. E. COMBA

(*Florence*).

I do not stand before you in the name of any country, but in the name of the Waldensian Church—the very old "Grandmother" you may have heard of, every one of you. She is old, and she is young, having resumed for the third time her own

mission in her country, which is Italy. She has not any more to fear persecutions; still she has, now and then, to fight against blunders which circulate in the Press, even in your country. For instance, did we not read some weeks ago that if the Waldensians have congregations down in the different districts of Italy, it is because they so spread themselves after the liberty granted to them in the year 1848? Well, being farmers, looking after their stock, &c., I do not see how they could themselves evangelize. The truth is that they *send* evangelists, and these make the congregations. As the statistics of another Church have been given, allow me to say only this, that our mission numbers 5000 communicants from Turin down to Italy. In Sicily alone there are 700 communicants; and amongst them not more than eight persons are natives of the valleys of Piedmont. I see that we have here present a good specimen of our converted Sicilians. His name is Argento, and he comes from Girgenta. "Argento" happens to mean "Silver"; so I trust that, while he prepares himself in London to become a missionary in China, you are going to turn him into pure *gold*, and have in him a good Gospel preacher.

You will allow me, dear friends, specially here in this Mildmay tent, to remember the calling with which the Waldensian Church was honoured by God for many centuries. The disciples of Arnaldo of Brescia, who has been referred to here, united with the Waldensians in Milan, without asking them to change their name; and the union proved to be very good for the evangelization of Italy. In the time of the Reformation that calling was sealed again by the adhesion of our fellow-countrymen.

And so it is to-day. Union is a blessed condition of success. I do not blame diversity, especially when it springs up from the very ground where the mission is planted. I reprove only those divisions which are caused by the enemy. At Venice, for instance, since rivalry and divisions have entered the field, the result of the mission is diminished, and the expenses are increased. About these differences to which I allude, I am not going to repeat how our King looked astonished on hearing of them at Naples, neither will I repeat the compliments received from him by a Waldensian pastor, because I do not like self-appreciation of that kind. I refer only to this, that when I was speaking one day to the King, he said to me,

alluding to the dissension at Naples, "You will confess that one must have a good memory, and a good deal of intelligence, to understand and keep in mind such differences." "It is not necessary to understand and to keep them," was my answer; "the people in Italy do not give importance to them. To-morrow I could be invited to preach by my Methodist friend, the Rev. Mr. Piggott, for instance." "Oh, then," said the King, "if it's so, I am pleased." I think also, dear friends, that the "King of the Church" is pleased when "it is so."

Rev. Dr. VAN GHEEL GILDEMEISTER

(*The Hague*).

Called to the pleasant task of telling you something about the state of religious affairs in Holland, what I have to say will have to be very short, as the time is limited to ten minutes. In consequence, it will not be possible to give you a clear



REV. DR. GILDEMEISTER.

insight into all our Christian work in so short a space of time. Therefore, no bird's-eye view of history; no dates and no names; nor do I intend to sit on the high throne of justice to judge Christian work. Only a few words about those who work in love and in all sincerity on the basis of the Evangelical Alliance.

Between 1860 and 1880 a cold north wind of rationalism raged through our country. Up till then there was much formal religion—it was the fashion not to break with the Church; after which rationalistic theology broke forth. It put difficulties in the way of every question, and went on attracting a great number of our people to forsake all religion; and in the very circles where there had been but a gloss of Christianity, indifference became the fashion. But this storm not only brought damage and loss, but also gain, a better condition, a clearer knowledge, and greater power. What was only form dropped away; what was able to stand grew stronger. New zeal, new life on every side, and the large mission field at home and abroad state the facts. If you ask me what the most prominent

feature is in these last days, I venture to answer that the different *members* of the congregation give themselves to the work. All eyes are open to see how unjust and impracticable it is that the clergy should do the work alone; that the place of the believers is not only kneeling at the foot of the cross, nor at the manger, bringing their gold and incense, but there where Jesus stood Himself, in the midst of publicans and sinners. And our members are going out into the hedges and highways, amongst the fallen and the lost, amongst paupers and pariahs. In our larger towns many clergymen have a good number of laymen to help them in their parish work, whose faithful work cannot be too much appreciated. Sunday-schools have been greatly prospering; Young Men's Christian Associations are going on in full speed; Young Women's Christian Associations, Mother's Meetings, etc., have been begun and been blessed. Our Holding Institutions in Zetten, directed by the Rev. Pierson for nearly twenty-five years, are a blessing, and do a great deal of good. Our "Dutch George Müller," Mr. Van F. Lindenhout, notwithstanding fierce antagonism, goes on in his beautiful work amongst the orphans. In the smaller denominations there is much praiseworthy activity, and times seem past when purity in doctrine alone will suffice. They wish to show their faith in their works.

And this brings me to another point, not any the less remarkable. Twenty-three years ago, in the great assembly of the Evangelical Alliance in New York, one of the speakers on Christian philanthropy asked where the trophies were that the world could show in this domain. Well, as a fact, they have been at pains in our country, as well as in many others, to copy Christian philanthropy, but . . . on secular ground. Institutions for sick, where the only aim is to nurse the body; Sunday-schools, but only teaching social virtues; the care of the needy, but without any evangelization; and then the work in fashion—"Toynbeework"—called by a new-fangled word, as if the new *word* made the *work* new! Some look upon it with anxiety; others rejoice about it; still others, who are perhaps the sane ones, see in it a sign of the times, which brings philanthropy instead of sanctification, and philosophy instead of the creed. But, at all events, selfishness always brings death everywhere. And we don't think it impossible that even this work may bring blessing, in the first place to the workers, and may be an awakening of the conscience

toward the Christian workers themselves in their work. I dare not call your attention to the social question. But speaking about the fight of faith in our country, and our "calling" in this matter, I greatly fear that we do not sufficiently understand the awful signification of the workmen's aim. The workman often reminds one of the Hebrew athlete, strong but blind, who with violent strength throws down the pillars upon which the temple of modern society rests. It is all the same to him, whether he be buried under its ruins or not, if only his oppressors are killed. Fury works like folly in their heart; how could it be different? A socialist, having been an atheistic lecturer amongst workmen, once gave me this remarkable confession: "If ever in those meetings I cried out, 'No God, there is no God,' there was an inward voice that told me, 'You lie, and you know that you lie.'" No; the conscience-voice does not even get stifled there! But what is the danger? In our midst the greatest is this, that the Church, under the applause of the world, accepts as her task what never can be her calling—to defend society, to approve of the abnormal social relations, and shuts her eyes to the new things that are coming under God's high direction. Here and there consciences are awakened to live up to their calling, and attempts are made to fill up the gaps between different stations in life—attempts manifold in their operations, but blessed by the Lord. God grant that these feeble endeavours may be furthered, and that the light of the Gospel may shine clearly and without any hindrance, in the houses of our workmen, and that they may see in that Gospel the most "joyful tidings" for themselves. May it shine also strongly and clearly in the houses of the employers, that they may know that their Master is in heaven, and "there is no respect of persons with Him." There can be no future for Christian nations with violation of God's commands. Success may crown injustice for a moment, but the seed of the evil nestles inside. Therefore, may all those that name the name of Christ be filled with Christ's spirit! We fervently wish our work to be inspired by the spirit of this prayer, and to put the deed to the prayer. In the name of our Dutch brethren I have come to give you an idea, however faintly, of our struggles and our hopes, and ask for your prayers in our work.

Religious Progress among the Greeks.

Rev. Dr. KALOPOTHAKES

(*Athens*).

Some years ago I was present in one of the Mildmay meetings, and I had the privilege to speak under a tent like this about the evangelistic work among the Greeks; and I am very glad to be present at these meetings now, especially as they are held conjointly with the Jubilee of the Evangelical Alliance, with which I have been connected for more than twenty-five years.

In speaking about Christian progress among the Greeks I need not remind you that the Greeks were the first to accept Christianity from the apostles, nor to say that they were its first champions in defending and formulating its doctrines. And this very important part which they thus took in the early history of the Church may have led to a misconception as to the real spiritual condition of the Greek nation even at an early period; for while these splendid achievements were made in doctrinal theology it is apparent from history that Greece—I mean all classes of its people—was not thoroughly evangelized, since we find that whole provinces, as, for instance, that of Laconia, were in the eighth century compelled to embrace Christianity by force by the Emperors of Constantinople.

The fact that the Emperor Constantine had embraced Christianity from political reasons and not from conviction, and declared it the religion of the Empire, opened the door at once to worldliness and ambition; and this was the main reason why it so soon departed from the simplicity of the Gospel.

It is true that there appeared from time to time pious men who deprecated the departure from the simplicity of the faith, as, for instance, St. Chrysostom and others; but their voice was the voice of one crying in the wilderness, and was soon hushed, and the Church fell into ignorance and error till about the eleventh century after Christ, when the worship of pictures—which had already been established in the Western Church—was accepted as an article of faith in the Eastern or Greek Church also: when the Spirit of God moved a considerable number to protest against such impious innovations, and to

stand up for the simplicity of the faith as it was delivered to their forefathers by the apostles.

The consequence of this was a fierce contest between the contending parties, *i.e.*, the worshippers of pictures and those opposing them, or the iconoclasts, as they were termed—a contest which continued for about a century with varying fortunes; now the one side and now the other seeming to gain, till the accession of the Empress Irene to the throne, and her espousing the cause of the worshippers of pictures, put an end to the struggle, and the entire defeat of the iconoclasts.

“But their extermination extinguished also the last spark of spirituality that remained in the Greek Church,” as one of the modern Greek historians says. And it is quite true, for since that time that great branch of the Christian Church which, as I said before, did so much for Christianity during the first three centuries of its history, has been in a state of lethargy up to the present day; *unmoved* by and *even unconcerned* as to all the struggles and victories of the Reformation of the sixteenth and the subsequent centuries in the West, doing nothing either for herself or others.

Since the Greek Independence, however, through the spread of popular education and the translation, publication, and circulation of the sacred Scriptures, both in the original and the vernacular, by the British and Foreign Bible Society—and also through the spread of religious literature by the Religious Tract Society of London—a spirit of inquiry has gradually been awakened, and a longing among the people for something more and better than the Church was giving them; and they began to demand a better educated clergy and preaching of the Gospel in the churches.

The result of this has been the introduction of the Gospel into the primary and higher schools by the Government, and the publication of religious papers and preaching on the part of individuals and of the Church.

To the creation of this spirit and longing the Greek Evangelicals have largely contributed by their religious publications and preaching, and individual exertions, as well as by the aid they have rendered in the circulation of the sacred Scriptures among the people.

The object of evangelical effort among the Greeks is not to destroy the old Church in which we all have a common

interest, but to bring it back, if possible, to the simplicity and purity of the faith from which it has deviated.

But while we thank God for anything which is done in the right direction by the Church itself, yet we feel that as long as it is opposed to the translation of the sacred Scriptures into the vernacular, denies the right of private judgment, and insists upon the interpretation of the sacred Scriptures as it is given by the Church and the Fathers, it makes the Word of God of little effect.

And so long as it clings to external forms, and neglects the spirit; so long as it preaches regeneration by the water of baptism, instead of by the Holy Spirit alone, and justification by good works also, instead of by faith alone in the atoning blood of Christ; and gives to the creature the worship and adoration which belong to God alone, a reformation from within on Gospel grounds is impossible.

And this is *the reason* why individuals, enlightened by the Word of God and converted by the Holy Ghost, cannot conscientiously remain in and conform to the practices of the Church, and have been led to come out of it and form a *native Church, based on the Gospel alone*, calling themselves *Greek Evangelicals*. And I am glad to report that there are at present five Churches, of which four are organized with their officers and pastors, in as many different centres; viz., Athens, Piraeus, Volo, Salonica, and Jannina; and there are four more stations, at Servaic (Macedonia), Larissa in Thessaly, Syra, and Patrae, which for want of sufficient means have not as yet regular ministers.

These Churches are not connected with any missionary society since 1885, but work is carried on entirely by native agencies, and it is sustained for the most part (four-fifths) by the voluntary contributions on the part of self-denying members and pastors.

These struggling Churches need the sympathy and the prayers of God's people in their effort to lead their fellow-countrymen to a saving knowledge of Christ and His Gospel. And those who know anything about the Greeks realize how difficult it is for a Greek, with his strong national feeling, to separate from the Church which in times past did so much to preserve the national unity: yet even a separation under the influence of the Word of God, through the Spirit, can be made possible, and instead of weakening the national bonds it

would tend to render them stronger, and thus hasten the time for the ultimate union of the Greek race, so earnestly desired and looked for by us all on Gospel bases.

A large gathering was also held under the Mulberry-tree, under the presidency of Lord KINNAIRD. The subject was—

International Christian Philanthropy.

The Orphan Choir from Mr. Spurgeon's Stockwell Orphanage sang a selection of pieces at intervals during the meeting.

The CHAIRMAN having spoken briefly, with reference to the important subject now before them, called upon Dr. Barnardo to speak of his Homes in England and Wales.

Dr. BARNARDO.

I am glad to be here to-day for one object, if for no other. I think we never come to you at Mildmay without securing deeper, wider, and more real interest in the prayers of God's people who come up here for personal refreshment and for spiritual fellowship; and from you who are engaged in this work we covet, more than anything else, your continued *prayers*. A work which is sustained by the prayers of God's people is invulnerable, and God will be glorified in such work.

Your subject at Mildmay has been the true unity of the Church, which is His body, and I take it that the emphasis is there to be laid upon the word "true," because we have heard a good deal about unity which is not true unity.

Well, there is a unity in death, I admit; but the true unity of God's people is found in love and in service to Christ, and I take it that in caring for our lost little ones we are exhibiting *true, real* union, that is, glorifying our Master, from whom comes all strength for real service. There is always a danger in connection with such work as you will hear of presently from Mr. Charlesworth—such work as dear Mr. Spurgeon left behind him, and such work as that with which my own name is associated—and that danger is that people begin to think of it as humanitarian work, or philanthropic work, or national work. It is all that, but it is first and foremost, and, above all, Christian work. We are

seeking, above all else, to bring our children to Christ; and if that were not our motive we should have no place in Mildmay, and no true place in your sympathetic thoughts. Our whole work, however, in all its bearings has to do with Christ. We bring it first to Him, that we may be inspired, and helped, and guided. Day by day we bring it to Him and lay it at His feet, that the crown of all success, if any, may be laid upon His brow. To "crown Him Lord of all" is the deep aspiration of all who are seeking, in the spirit of Christ, to help His little ones scattered throughout this wide land.

Ah, we hardly know how often, too, such work is but the bringing to light marvellous answers to prayer. Between two and three in the morning I found a boy, in rags and wretchedness, in Whitechapel, sitting upon a step, alone and friendless. I roused him, and found out something about him which interested me. He had a brother. His brother had been for long years a thief. This lad, friendless, and cold, and weary, had undergone sufferings such as you and I have never had to feel the bitterness of—finding ourselves alone on God's earth, seeing others have everything, and ourselves have nothing. And to him the thought has come, again and again, with deeper insistence to the heart, "Things are uneven; they are wrong. It is wrong; there cannot be a God, or He would right it. Why is it?" Those are the thoughts that come into the heart of such a lad as I have described, in the solitary sadness of his condition. But I found that he had passed through the ordeal comparatively unscathed and innocent. I said to him, in the course of conversation, "How is it that you have not followed your brother's example?" The brother had been several times convicted, and was at that very time "doing" a term of servitude. He said, "When my brother first of all did wrong I was only a little chap, and then my mother called me to her, and she said, 'Ned, you must never steal.' I said I hardly knew what it meant, and then mother told me. Then I said, 'Mother, pray for me.'"

We forget that among the poor down in the slums there are hundreds of praying women who love their Lord, and are serving Him. But this poor woman had nothing to give her boy, not even rags or broken food. He lived by his wits, but all the time he was surrounded with a halo of prayer. His mother had now gone, and her place knew her no more; but there was left the seed-corn in that poor lad's heart, and he said

to me that night, "Sir, I have always kept honest, because mother prayed for me."

Brothers and sisters, do not you feel that the spirit of Jesus Christ says to us, "Stretch out the hand of help to that poor lad, the child of a Christian mother, and save him from the ordeal of further temptation, and teach him the way of God more perfectly"? So work such as ours is the work of Christ. The hands are stretched out into the gutter, and we lift up in our arms the boy, the girl, the poor child who has been in so sad a case, and then we resolve that, so far as the future of its life is concerned, better things shall lie out before it.

Such a poor mother was visited some time ago, dying. Her children were there in the miserable room, the fast scarcely broken, the children looking miserable; they were little girls of tender age, showing starvation and want in every look of their little bodies and faces. One of our deaconesses visited the dying mother. After a little conversation the woman used this phrase: "Oh, Miss, I thought God had forgotten me. I have been praying and praying, and no answer came, but now," she said—and the hand of the dying woman closed over the hand of the lady who had come to speak the words of comfort to her—"but now I know He hears a poor woman's prayer." Is it nothing to bring back faith, and love, and hope to a poor dying Christian heart, whose life is thus ebbing out amidst the deepest poverty?

Now we are saving children from the slums. That is a good thing, but it is better that we should save them for Christ, and for His Church.

That which binds us together is fidelity to Christ, not fidelity to forms, I care not how sacred or how ancient they are. Something higher than all is Christ Himself, for you may have the forms and have no Christ; but if you have Him He will guide you into all truth. I press it upon you here to-day as one who has had some small experience; I press it upon you with all my heart and all my soul. Be dissatisfied, gravely dissatisfied—be angry and sin not—with every form of rescue work which is not built on Christ alone, which has anything but the exaltation and glory of Christ in view, and the drawing of men and women and children to Christ as its main object. All else will perish and pass away, but that will abide for ever, because it is built on a rock.

Some few years ago I heard from a lady in the South of the sad case of two girls. One was ten and the other was twelve

years of age. The lady wrote in great distress to me and said, "Unless you will help me with these girls, I do not know what I shall do." Not only were they orphans, but they were in the society of a mother whose whole life was an outrage and a shame; not the life of one who had sadly fallen by terrible pressure of temptation into sinful ways, but of one who gloried in her shame. Well, we rescued the two little girls. But after a while the mother began to interfere, and we thought it wise to send the girls to Canada, and they did well there. A few months ago, I was very busy at work in our chief office. I heard that two young ladies were downstairs who desired to see me. Two lady-like looking girls walked into my private room. I found out they were the two girls we had rescued from an infamous house in Exeter ten years ago. They had gone to Canada and done well. What were they doing now? The eldest girl was about to be married, and she had come home to look up her relatives, if she could, and had paid her own expenses, and brought her sister with her. Then I said, "Have you found out your mother?" Yes, she had. Both girls began to weep bitterly. They had found the mother living in Exeter still. They had gone down there and told her all about themselves. Of course they knew nothing of the real danger they ran, but that poor sinful woman, still living an evil life, had sought, during the short time they were with her, to *effect the ruin of her own daughters*. They had to escape through the window, leaving their clothes behind them, and they came up to me. In conversation I found out that the eldest girl was a true servant of Christ. Right away in Canada there she had got into the service of a Christian mistress. She had given her own self to the Lord. She was about to marry a young Canadian Christian, and they were going to take the younger girl into their house.

Now the cases I have given you are typical of numbers rescued among the class that, by God's help, we have been permitted to lift out of the slums during the last thirty years. I think I have made out a case for your prayers, for your loving fellowship, for your constant thought and kindly goodwill, and if that be so, come and see me on Saturday next at Stepney Causeway, and I will show you all my little boys at work, and some of my little girls at play, and if you do not come, you will be more sorry than I.

In the absence of the President, Dr. James A. Spurgeon,

the Spurgeon Orphan Homes, Stockwell, London, were represented by the Head Master, Rev. V. J. Charlesworth, who conducted a choir of the orphan boys.

REV. V. J. CHARLESWORTH,

in following Dr. Barnardo, spoke of the characteristics of the two Institutions represented, both of which, he contended, were necessary. While the special work of the Doctor was to take the children from the gutter and the doorstep, the aim of the Spurgeon Homes was not only to save fatherless children from sinking under the pressure of poverty to a lower social level, where they would be in danger of becoming candidates for crime, but to set their widowed mothers free to labour for the rest of the family.

He drew a graphic picture of the homes over which the dark shadow has fallen, and within which the battle for bread is being fought with an awfulness of reality of which the outside world knows nothing. The operations of an Orphanage reveal bitter privations and noble heroisms, which can only be endured and wrought by the sustaining grace of God. What the removal of the bread-winner means to the widow and the fatherless may be outlined by the imagination, but the picture must be seen to be realized. The mystery of it all is too deep for solution as yet; but the followers of Christ must, for His dear love, step in and help to bear the burdens which would otherwise crush the helpless.

The history of the Orphanage, for more than a quarter of a century, not only attests the faithfulness of God to the many promises which inspire the widow and the fatherless with hope, it is a splendid testimony to the answering echo of the Christian heart to the cry of human need.

It is a cause for rejoicing, and a call for thanksgiving, that the Lord has set the seal of His approval, and the crown of His blessing, to the work of the Orphanage. Beneficence has solaced sorrow, and driven away despair; it has caused the widow's heart to sing for joy, and equipped for the burden and the battle of life the orphan and the fatherless.

The speaker mentioned the fact of a recent visit to the University of Cambridge, where he found one of his old boys installed in a professor's chair. He might have told of merchants, manufacturers, ministers, and missionaries, who

received their education, and the inspiration of their ideals, in the Spurgeon Orphan Homes.

The unsectarian character of the Institution does not in any degree impair the religious instruction, or the Christian training of the children. The Bible is the text-book throughout the schools, and it is read daily at family worship. As clergymen and ministers of all evangelical denominations address the children from time to time, the broad catholicity of the Institution is maintained and illustrated. Christian Bands and Bands of Hope are conducted for boys and girls, candidature being voluntary, and membership being determined by the approval of those who direct these branches of the work.

The Orphanage at Stockwell must ever be regarded as a beautiful memorial of the beneficent ministry of the founder, by which he is more honoured than he would have been by a monument carved in marble, or cast in bronze. Its perpetuation is to be desired for the memory it enshrines, and for the urgent need there is, and must be, for its Christ-like ministry.

It is worthy of grateful record that the Institution retains the confidence of its supporters under the present Board of Management, pledged to its conduct upon the original lines. Mr. Spurgeon's two sons, Pastor Charles and Thomas Spurgeon, are members of the board, over which his brother, Dr. James A. Spurgeon, presides with zeal and ability.

The income from voluntary contributions must not be less than ten thousand pounds a year for the support and education of FIVE HUNDRED FATHERLESS CHILDREN; and the managers are inspired with the hope that this sum will be subscribed by those whose daily mercies call for the sacrifices of thanksgiving to be laid upon the altar of orphanhood. To the appeal of the orphan, there is the plea for the maintenance of a memorial to one of England's noblest sons, who, as a true minister of the Gospel of Christ, has laid the universal Church under perpetual obligation.

Miss LLOYD gave some account of Mrs. Meredith's Prison Mission work in various lands, recalling the origin of the Mission at Nine Elms, and the blessing which has rested on its labours in the reclamation of sinful women. Great interest has recently been manifested in the writing of letters to prisoners in Russia, Sweden, Greece, North Africa, the Colonies, and the United States. These have by many been gratefully received, and, it is believed, productive of good.

Mr. EDWARD MERRY,

speaking of Miss Macpherson's East-end work, said :—

Our theme in this meeting has been International Christian Philanthropy, and although our dear friend Dr. Barnardo, than whom none is more competent to speak of work among children, has dealt so interestingly and thrillingly with the subject, I may be permitted to say that the seventy parties of children that have, in God's providence, safely crossed the Atlantic under the auspices of the Home of Industry, although mainly recruited from our densely-peopled East-end, yet include among their number representatives from Scotland and Ireland. And not only so, but a few Swiss lads from Zurich and Berne have been added to our transatlantic family, while more than one curly-headed mulatto has found a home and a hearty welcome among the descendants of coloured people in Canada who owe their freedom to our dear old Union Jack.

The disastrous wreck of the ill-starred *Drummond Castle*, bringing in its wake an overwhelming tide of sorrow alike to rich and poor, recalls an incident in our rescue work among the destitute and orphans. Some years ago a little waif was found wandering, homeless and friendless, near the London Docks, and was brought by a policeman to Miss Macpherson. His history, briefly, was that he, with other survivors of a wreck, had been picked up at sea by an English vessel, his father, a Frenchman, having purchased his son's life at the cost of his own. The boy, some weeks later, landed in England, only to find his mother, who was of English birth, dead, and himself destitute and lonely indeed. He was received into our Training Home, in due course emigrated, and this bit of flotsam, cast up by the sea on English shores, and rescued to the brighter, broader prospect of a useful life on Canadian soil, is to-day a respected, self-respecting young farmer.

Time fails me to multiply such instances, but to those of us who not only labour, but live in East London, the customary sight of boys, rising from ten years of age, gathered in groups of from two to a dozen or more, spending their Saturday evenings and Sundays gambling away their hard-earned pence in pitch-and-toss, with their carefully-posted scouts to give timely warning of the approach of "cop." or "'tec.," or the too familiar scene of one or more of these unfortunate exponents of the force of example set in high life, marched

through the streets to one of the divisional police-stations, makes us thank God for so many as have been rescued from such environment. For, alas! our liberal educational facilities, with improved sanitation and better housing, have yet to extirpate this growing cancerous social evil that threatens not alone the moral life and well-being of our East-end men and boys.

Nor is the least part of our gratification drawn from the fact that of those emigrated few or none would have been able to obtain apprenticeship, and hence must have eventually swelled the ranks of the unskilled unemployed, who are an ever-present factor in our political economy yet to be coped with by legislation. And these, in turn, would probably have added their quota to this unfortunate multitude, for too often thrift is a non-essential, and future contingencies are ignored by such when they aspire to wedlock.

It is a great joy to be able to attest the fact of a very high percentage of well-doers among our girls and boys, confirmation of which may be sought and readily found in the carefully filed reports sent us from Canada by our visitors, who personally see and report on each case in their new home; for we heartily endorse Dr. Barnardo's pithy remark, "that to emigrate children without supervision in Canada is to court disaster." And, again, proof is forthcoming in the fact that the demand for our boys and girls is greater than the supply.

Not alone in changed environment is to be found the secret of success, but in evangelical truth taught and lived out before the children, and in the prayerful watering of the seed thus sown, which, by its springing up—some sooner, some later—fills our hearts with joy and gladness as these young ones, for whom Christ died, rise up to call Him blessed.

Of our vast family, now reaching a total of 6138—we desire to record it alone to the glory of God—all have been outfitted and emigrated without incurring one penny of unpaid indebtedness, and, God willing, our latest and seventy-first party, sailing for Canada on the 16th instant, and numbering nearly 100, are all provided for; while each of our Homes and Institutions is freehold, and without any encumbrance whatsoever.

Another international phase of the work I would more briefly touch upon—the training of young lady candidates for foreign and home mission work. And here the scope of the Home of Industry allows a very varied experience of Christian work among the poor who throng us. The usual

branches of home mission work . . . afford abundant opportunity for the testing and development of latent talent and character, and numbers of our former fellow-workers who have gone forth at the Master's call, in connection with the various societies, to China and India, North and South Africa, Syria, and the Straits Settlements, have come to Miss Macpherson for training from homes in Norway and Sweden, in Germany and Switzerland, as well as from all parts of our own beloved land.

An address was then delivered upon Miss Child's "Welcome Home" for sailors.

Miss CHILD, who was prevented from attending the Conference, had an able representative in Mr. Blaauw, who read a paper from her, recounting the way by which she was led to offer herself for foreign missionary work, and how the Lord answered her prayers, in an unexpected way, by bringing the foreigners, as well as British men, to her very doors; and thus step by step she was led on till it culminated in the opening up of the work now so well known as "Miss Child's Welcome Home for Sailors" of various nationalities. Miss Child much regretted being unavoidably absent, fully appreciating the great privilege and, on her part, quite unsolicited call, to speak at this great Conference. She started the Home to counteract the evil influences of land sharks and others in Ratcliff Highway, and to bring the merchant seamen, who frequent this port of London, under the power of the Gospel. The Lord graciously owns the effort abundantly. A great change has taken place in the notorious Highway. No less than fourteen dancing and music houses—which meant speedy ruin to the men, both in body and in soul—have been closed, and not a single one now is to be seen in the neighbourhood.

In the year 1887, the Queen's Jubilee year, the Christian Lifeboat Crew was formed. This is an association, on an undenominational basis, whose members' "earnest desire is to be and do all they can to win souls for Christ, and to pull with them to the port of glory, however high the storm or contrary the wind or tide may be." There are now many branches in various parts of the world, and musters are held wherever practicable. At its head-quarters, 173, St. George Street, London, E., musters are held the first Tuesday in each month

at 7 o'clock, when the members in port and their friends assemble for mutual encouragement, praise, and prayer. In addition to the above, detachments of members conduct meetings whenever doors are open for them, and many Mildmay deaconesses and others can testify to the great help they have been in their various mission centres. Very many of our seafaring members are now earnest labourers for the Lord, and entirely set apart for His service in different parts of the world.

Among them, one, a Swede, Mr. Sjögren Strong, now in connection with the C.I.M., a few years ago passed by the "Home," was buttonholed, and induced to come into the meeting; brought to know the Lord Jesus as his personal Saviour, left for Australia, where he worked for a time, till he was called to go to China, to be a missionary to the Chinese, thus bringing blessing to Sweden, England, Australia, and China. Truly an example of international Christian philanthropy.

Another interesting incident is that of a Dane and Norwegian, who, after being paid off from a long voyage, said one to the other, "We used to spend all our money, when we came from a long voyage, in the devil's service; but we are Christians now, and we have got a little money in our pockets now—let us go to Norway and Denmark, and preach the Gospel there." They went. Much hindrance was put in their way, but they took a dancing-room, and spoke to a number of people, who went to hear them; and, when their money was all spent, they went to sea again. One of them is now a pastor in America, and the other leads a useful life in England. We have had great blessings among the Russian sailors who come to our port. A letter just received from one of them, who, after being saved at the "Home," and after having received a great impetus for Christian work by attending one of these Conferences four years ago, is now successfully engaged in service for God in New York.

Part III.

PRAISE MEETING.

Friday Morning, July 3rd.



COUNT W. DE ST. GEORGE (Geneva) presided.

The proceedings commenced with the singing of a hymn.

Prayer was offered by the Rev. J. ELDER CUMMING, D.D.

The CHAIRMAN read Psalm xcvi., after which he said:—

This is one of our very last meetings. This beautiful season of Christian fellowship is drawing to a close, and it was right that this last morning's meeting should be called a Praise Meeting. In the prayer we have just been praying we have

given glory to Jesus Christ, who is all in all, and we have yet many things for which to give praise unto the Lord. We must thank God for the peaceful, joyful gatherings we have had. I do not think there will be any necessity to lash ourselves up to a certain amount of joy, it will overflow from every one of our hearts, and thankfulness and praise will flow from our lips, because we cannot keep it in any longer. We are thankful for the intercourse we have enjoyed. We have been permitted to see each



COUNT W. DE ST. GEORGE.

other's faces, to hear each other's voice, to grasp each other's hand, to look into each other's eyes, to have filled up in communion the great deep that stands between us and our Lord. Here old friendships have been renewed, and new

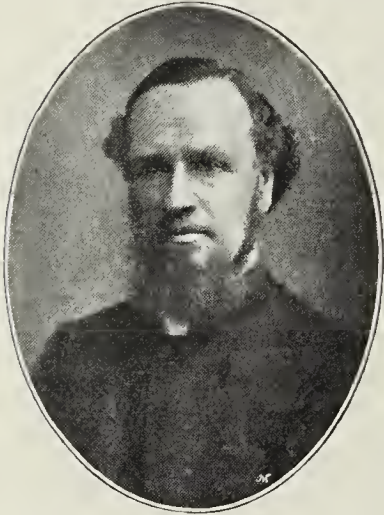
friendships have begun that will last and continue, and extend themselves in heaven. In the name of the foreign delegates, I think it would be the right thing, and none of them will gainsay me, if we should tell our English friends how very thankful we are, how touched to the heart we are, by their very kind reception. I am not going to make a speech about it, but you know what is in our hearts. You have received us as brethren, you have treated us as brethren, and now we go home with our hearts warmed to you, and looking forward to the next meeting when we shall have the joy of renewing our fellowship. We are thankful for the manifold ways in which God has taught us through the mouth of many of His servants. Bowing before Him in prayer, when we have asked by faith we have grasped the answer. We have pleaded, and our pleading has been taken up by our great Redeemer and Intercessor to the throne of God. We have confessed our shortcomings, and received a new and full assurance of pardon. Under the influence of the Holy Ghost we have forgotten the minor differences which separated us, so that we have drawn closer to each other. Christ would have us not only draw closer to Him, but closer to one another in the bonds of love. O, may His sun be not only a sun of truth, but a dawning of that eternal peace to be perfected very soon in heaven. We have learned to know better, and to sympathise more largely with persecuted brethren, and have been stirred to a deeper sense of our responsibility as witnesses of Christ, and we must praise Him who is our Master and Redeemer, who is our great God, for His presence amongst us. Let us praise the Lord with all our hearts this day and for ever.

Now, dear friends, I think I ought not to speak any longer, because we have a great many others; and first we shall have the pleasure of hearing the Rev. Dr. Barrett, who has been prevented until now from taking part in our meetings, and who will now speak to you.

The Rev. G. S. BARRETT, D.D.

Mr. Chairman and my dear Christian Friends,—I understand that this closing meeting of the Jubilee of the Evangelical Alliance is intended mainly to take the character of a meeting for praise. At first sight, it certainly seems that the present

condition of Christendom affords reason for humiliation. Christendom is divided into Churches which even do not acknowledge each other. The Roman Catholics do not admit the claims of the English Church; a great many in the



REV. G. S. BARRETT, D.D.

Anglican Church refuse to acknowledge Nonconformists as brethren; whilst Nonconformist Churches are divided into a large number of sects, which seem to differ only in name. And when we look at this state of things, we are prompted to ask, Where is that blessed unity of which our Lord spoke, when He prayed "that they all may be one, as Thou, Father, art in Me"? When will come the fulfilment of His own words, "There shall be one flock and one Shepherd"? Still, there are reasons for much praise to

God, and the first that I will mention is this: However apparently Christians may be divided, beneath all their external separations there is a deep, true unity in Christ.

All the divisions of Christendom cannot destroy the oneness of those who are in Christ. There may be a quarrel between the members of one family. Brothers may refuse to acknowledge one another, but brothers are brothers nevertheless. The unity of the Church is independent of the Church's own recognition of it. Wherever the life of God is commenced in the human heart, there is a true kinship, and nothing can destroy it. There are many signs that the Churches are coming nearer the time when differences will grow little, and distinctions will no longer separate. I speak this morning as a member of a Nonconformist Church. Let me ask you to notice the signs which seem to me to call for thankfulness. The consolidation of the Presbyterian Churches of this country into one united Church; the growing feeling amongst our Methodist brethren that the various sections of that great body should be brought together in one; the conviction that is deepening amongst the wisest and ablest men of both communions that the Baptist and Congregational Churches ought to form one body; the fervent spiritual feeling evoked by such conferences as are held at Keswick, in which differences

utterly disappear, and Christian people meet simply as Christian men and women; the opening of the Universities to Nonconformists, so that the members of other Churches are enabled to compete on equal terms with their brethren of the Established Church, the humanising effect of this intercourse in University life; the kindly feeling and catholic spirit manifested by many members of the Anglican Church to those who are not members of that communion; the fraternal relations between Churchmen and Nonconformists, of which we have had an instance lately in the city in which I live—these are signs that, in spite of our differences, we are slowly drawing near each other, and giving evidence of the deeper union that exists. Let me say a few words, because I feel strongly upon the point, as to what I think we all may do to show our gratitude to God, and in what way we may best promote the manifestation of the true unity of the Church. First let us understand what it is that makes Christian people one. There are different kinds of unity. There is the unity of the stone, which is unity without life. There is the unity of a machine, which turns out a finished product—mere mechanical unity. There is the unity of the vine, the unity of life; our Lord, as you know, used this figure to indicate the relation between His people and Himself. But the unity of the vine is not the highest kind of unity, because it is unconscious unity; the various parts of the vine do not know of their union with each other. There is the unity of the body, a still higher kind, the unity of life and of conscious life. But even this, which was so favourite a symbol with St. Paul, is not the highest form of unity. There is a higher unity still—the unity of spiritual life; that is what our Lord meant in His great high-priestly prayer, when He prayed that they all might be one, “as Thou, Father, art in Me, and I in Thee”; and this is the real and only foundation of the reunion of Christendom—the possession of the life of God through Jesus Christ our Lord. Christ’s disciples are one simply because Christ dwells in them. Is it not so? You know in this hall the communion of saints. In the communion of saints in Jesus Christ there is neither Jew nor Greek, neither bond nor free, for all are one in Him.

That is my first answer; we may show our gratitude and promote the manifestation of our unity by steadily bearing witness to the great secret of Christian union. I sometimes

wonder whether the Church really recognises this fact. Learned theologians write Eirenicons to promote union. Rome says to the Greek Church, reinsert one clause in your creed, and we will acknowledge and receive you. The English Church says to Rome, acknowledge our Orders, and we shall be one with you. The Anglicans turn to Dissenters and say, come back to the true Church; renounce your errors, recite our creeds. The Bishops introduce into the Lambeth Pastoral a clause making the recognition of the historic Episcopate the basis of union; and some Dissenters think that if all men belonged to their Church there would be unity. They forget that all these expedients will be sure to fail, because they are artificial and mechanical. If Rome acknowledged the Anglican Orders—and I am thankful, and I think that a good many of you are very thankful, that there is not much chance of that;—if Dissenters were all absorbed in the Church of England; if every Christian became a Plymouth Brother; we should not be one step nearer unity. You cannot make men brethren by dressing them alike. The uniformity of a common ritual, or the recital of a common creed, cannot secure unity. Brothers are born, not made; and it is only when the new birth in Jesus Christ takes place that the unity of the Church begins, and then we understand what it is to say, “Grace be with all them that love our Lord Jesus Christ in sincerity.” We must not forget to thank God that this unity of the Church, this true union of hearts in Christ, will be sure to show itself in very divergent forms. The lowest forms of life are uniform, the highest are manifold. We have only to look out into the fields to-day, in this glorious summer time, to see how manifold are the manifestations of life. The fuller the Christian life, the more we may expect large diversities. If you want uniformity, you must not go to the Church, you must go to the churchyard. It is only in death that distinctions of life disappear. Let us thank God, as we look round our own dear country, for the different manifestations of this oneness in Christ. Some will worship God best in the stately words of the Book of Common Prayer. Some will express their devotion best in the simple words of free prayer. Some will love beauty and richness of ritual, others will find the spirit hindered by external forms. Some toil and work best under an Episcopal government, some where none but Christ has rule. Some bear one name and some a different name. Do not your children bear different

names? and yet they are your children, and brothers and sisters. Under all seeming differences is the deeper, more perfect life in Jesus Christ our Lord. One last word. I have said that the unity of the Church is quite independent of the manifestation of that unity; but do not forget how much the Church loses and how much is lost to the world by not manifesting our unity. How are we to do this? I answer for myself. Not by talking about it, but by living it. Brothers and sisters do not go about the street talking about their relationship. There is a deep sense of it underlying everything, and in every true family life there is union of hearts. Let it be so in the Church of Christ. The early Christian Church conquered the Roman world by the power of the love of Christ. "See how these Christians love one another," was the astonished exclamation of the pagans of Rome. They had been "taught of God to love one another," and it was that wonderful supernatural love which won for the Gospel of Christ its glorious triumphs. Let us keep the unity of the Spirit in the bond of love. Let us remember there is one body and one Spirit, and that we are called in one hope of our calling; that the time will come when we shall all stand in the presence of our Divine ascended, glorified Lord; when we shall join, as Milton says, "inseparable hands in over-measure of life and bliss for evermore." Let us seek while on earth, amid all our differences and separations, to reveal to the world the oneness that we have in Christ, and to show to the world that notwithstanding all our differences, we hold a common faith, a common love, and a common hope, and then the world will acknowledge that the Father has sent the Son to be the Saviour of the world. May our meeting thus end in praise that translates itself into life.

Pastor THOMAS SPURGEON.

Mr. Chairman and dear Friends,—I need hardly tell you that I am glad to be found in your midst this morning. I may be permitted to say that I have never had the privilege previously of being in the Mildmay Conference Hall, and I have long looked forward to the coming opportunity of being in the place which, though I had not seen it, I had learned to love by reason of many happy memories that cluster around my dear father's visits to this place of worship and of work. I am glad you have

called me to speak at a Praise Meeting, for of all meetings it ought to be the most joyful. I am only a poor little London sparrow, and you have birds of finest plumage and sweetest song from all parts of the world, but even the sparrow may have a



PASTOR THOMAS SPURGEON.

message. "Chirrup!" says the sparrow, and "Cheer up! Cheer up!" say I this morning. But there is little need for this, for you are of all people the gladdest and gayest, after a spiritual fashion. Yet I find those people who are gladdest and gayest have seasons of depression and disheartenment. From all these may the good Lord deliver us. Last week I was privileged to spend a time of service in the Principality of Wales, and speaking to a friend of mine as to future engagements, he asked

me to give him the list for a week. I went through Monday, Tuesday, Wednesday, and Thursday, and when I came to Friday I said, "It will be my privilege on that day to attend a Praise Meeting at the Jubilee of the Evangelical Alliance." He said somewhat jocularly, "It is the children's jubilee, let all the children sing," quoting, as you will recognise, a well-known children's hymn. Then I spoke out my thoughts in the following adaptation of those lines—"It is the E.A. jubilee, let all the members sing." Of course E.A. stands for Evangelical Alliance, though sometimes, when the indefatigable Secretary writes me a letter, I wonder whether it does not stand for Energetic Arnold. I think it means both, for if I am not mistaken Mr. Arnold is no inconsiderable portion of the Alliance. So I say again, "Let all the members sing." Let them sing, as I doubt not they have been doing at this Conference. I do dearly love to hear a good hearty burst of Christian praise, and if you would hear that to perfection I should recommend you to spend part of your holiday in Wales. To hear them sing "Jesu, Lover of my soul," to their patent tune *Aberystwith*; or "All hail the power of Jesu's name," to the tune *Diadem*—which I thought I should not like because it was not *Miles Lane*—is something never to be forgotten. I believe that is the true

principle of congregational singing—let all the people sing. Even if they have no ear for music, let them sing: it will all come in and help to fill up, and the want of music will not be very greatly felt if those who have got good voices sing as they should. You may be surprised to hear me talk in this way, but I fancy there is less of singing of spiritual songs in our homes than there used to be, and I am sure there is less of it in some congregations. I remember hearing a good warm-hearted Primitive Methodist local preacher say in his prayer, “Lord, we thank Thee for the bit of good singing. The lads and the lasses sang lustily.” A great deal of the power, and force, and *verve* that accompanied his address was, I doubt not, due to the “bit of good singing.” I find it so, at all events, and I believe some of you people who complain that the preacher is not always up to the mark, might have brought him up to the mark, and that there would have been more power throughout the service, if you had taken care to provide the “bit of good singing.” Don’t you think that with happy faces, and gladsome hearts, hearts tuned to Jehovah’s praise, we ought evermore to sing?

I remember once, in fair Tasmania, I had to wait a little time at a house the arrival of a friend. I began—I am afraid it was not the proper thing to do, but I could not help it—to investigate the pictures on the walls and the articles on the tables. There was a canary bird in a cage by the window, and I tried to make it sing. I said “Sweet! Sweet!” “Pretty Dick!” and so on. If you want people to be kind to you, be kind to them. They will often sing to you if you sing first. However, this canary didn’t. I looked carefully into the cage; doubtless the bird lived, for there was seed in one trough, and water in the other, and a piece of sugar between the wires. I said, “Sweet! Sweet!” again, but the bird would not sing. Then my friend came in, and, after talking awhile about other matters, I said, “You have got a dumb canary there.” “Ah!” said my friend, “it is only a stuffed bird.” I confess that I have been into churches and into Christian homes where there was bread enough and to spare, the seed trough, and the water trough, and the piece of sugar, but they would not say “Sweet!” nor carol a stave. I pray you never be Christians of the stuffed canary sort. Let us be what we profess to be, and what we are expected to be—happy Christians, “singing all the time.”

It is a great help to one's service for Christ, and to ordinary duty, to cultivate a glad and hopeful spirit. I know we are, most of us, pressed with anxiety, and care, and a multitude of duties. In many cases the flesh is specially frail, and the spirit often corresponds to the flesh, but above all these we may rise if the grace of God has full scope within our souls, and the indwelling Spirit, one of whose fruits is joy, is allowed to have free course in our hearts. I remember a lad, whose duty it was to clean the boots and look after the knives and such like in a certain house, and he had to go into a somewhat dark cellar to do it. I remember standing on the upper steps and listening to the boy singing in that dark, sepulchral place, "Go, bury thy sorrow," and I thought him very wise, both in singing in such a place and in the song he selected. You will remember, those of you who have been much at sea in sailing ships, how the men accustom themselves to sing while they toil. A happy recollection with me is that once, when the mainyard of the vessel in which I was a passenger came to some sort of grief it had to be lowered, and then came the tremendous task undertaken of raising it again into its place. The crew and passengers all set to work. The tune the sailors chose was the familiar one concerning John Brown's body. They sang the chorus as I had never heard it sung before. I am not sure they were impressed by its words, but some of us were, and up went the mainyard twice as quickly as it would have done if the sailors had not sung. When you have some task of tremendous stress and strain, raise some song, and you will find you are over the difficulty far sooner than you expected. Besides, is not it a good thing that men should know us to be Christians by our happy mien and cheerful character? Let me give you another incident. I remember a Christian worker returning from a religious service on the afternoon of a sultry summer day. He had been working hard, spending and being spent, and looked weary. He was riding in a hansom cab, and it happened to be Derby Day. Some of those rude young fellows, who will have their say, looked into the cab and exclaimed very rudely, "Cheer up, old man; you will have better luck next time," supposing that he was returning from the races, where he had been losing his money. It went to his heart very sorely to be taken for one who had been in such company and at such a place. If you wear a long face there

is no knowing what you will be taken for by some, or where people will think you come from; but if you have a happy, smiling face (not the perpetual grin that some people wear) they will say, "See how happy they are, they have come from Mildmay or from the Evangelical Alliance"; and then, perhaps, with God's blessing, they will want to be religious too. Certain it is, that if you are gloomy they will not. May we not in all our sorrows have an under-current of joy, which sometimes we may hope will rise to the surface? There is a legend of certain monks who had a golden organ, which, when their monastery was being sacked, they threw into the rushing stream that hurried past their home. For long, long years the music of that organ was still heard beneath the waters, for, though they drowned the instrument, they could not drown its song. There is a lesson there for us. When God's waves and billows rise and roll over us, let us remember that they are God's, and that will set us singing, and though the organ be overwhelmed, it will, if God is with us, play its sweet music still. If we are believers, we ought to be joyous believers. John Bunyan, listening to the skylark, said:—

"That little bird—see how she soars and sings;
But could she do so if she had not wings?
Her wings bespeak my faith, her songs my peace;
When I believe and sing my doubtings cease."

May God make us to be spiritual skylarks, singing all day, and all the night-time, too, unlike the skylark, and singing while we soar. It is all a matter of faith. We shall sing if we simply rest on God's dear Son and His sacrifice for our salvation, and on His immutable promises. That was a memorable utterance, attributed to her of whose death we have all read with sorrow—Harriet Beecher Stowe—when she sat thinking of the untried and untrodden future, "Everything that ought to happen is going to happen." Get that into your soul. God's decrees shall none of them fail, nor shall His purposes and promises fall to the ground. So I say again, "This is the E.A. Jubilee, let all the people sing."

The CHAIRMAN said: And now we wish, this being essentially a Praise Meeting, that a few of our friends would kindly just speak a few words, each in his own tongue. It is good that we should once hear all these different tongues. These short

speeches will be essentially "testimony" speeches, and may not last longer than three minutes each. I hope all the speakers will remember this, and keep within these limits. I will ask Pasteur Hocart to speak for France in French.

M. le Pasteur HOCART: I should like everybody in this hall to have understood my words. It is not at all difficult for anyone, and me especially, to say I am thankful for the privilege of having attended the Mildmay Conference. There are two articles of the Creed to which I feel frequently obliged to refer and to emphasize, not because I set them above the others, but because we are apt to overlook them. The first is, "I believe in the Holy Ghost." Well, I am thankful that the work of the Holy Spirit has been set forth in these meetings to the extent to which it has, and a feeling of humiliation is personally experienced by me for not having completely submitted to the operation of the Holy Spirit for the renovation of my nature; and I thank God also for an increase of faith in the power of the Holy Spirit, and the promise of the Holy Spirit to attend the labours of all who preach the Gospel. The other article of the Creed to which I refer is, "I believe in the communion of saints." When I briefly responded to the welcome to the foreign delegates on the first day of the Conference, I said we had come over from the Continent to wait together upon the Lord that we might renew our spiritual strength. Well, that end has been attained to a certain extent. We are prepared to go back "strengthened in the inner man," to labour under exceedingly difficult circumstances, but always in faith; to believe in preaching, that the Gospel of Christ is "the power of God unto salvation." I am thankful for Christian fellowship. I am sure we are all thankful for that, both British and other Christians, but especially that the echoes of these Conferences will be carried across the Channel, and possibly—I think I may dare to say—our ministry may be more fruitful in the places where we are called to labour, from the fact of having attended these meetings. We join in prayer with you, we see and believe the grace of God in you, and we go back believing that what God has done for you He can do for France. I close as I did before and say, "Brethren, pray for us."

COUNT A. VON BERNSTORFF: I very much wish to speak in a language that is very dear to me. Those who heard us at Exeter Hall will have felt that we all came here expecting a great deal, looking forward to much blessing, believing that a great gathering of Christian friends from all countries could not be without great blessing, and now we must acknowledge that we have not been disappointed. I ought to have told you the other day when giving you the message from a gathering of Christians in Prussia, as it will help you to value it more, that at the meeting when this society was established, a bishop and archbishop were present; but in these meetings we have not had to do with anything great in an earthly point of view, but have met as Christians recognising the fact that we have one Master. We ought to look at every fellow-Christian as one in whom the Master dwelleth. How will our relation to each other be changed if we look at each other and say, This is a brother, a sister, in whom the Lord dwelleth. All the little differences will vanish. I am almost afraid of being thought to have coloured the state of Germany too good. We did not mean that generally there had been such great advancement. We have to fight against infidelity, against people who do not believe in a God, and proclaim it in a way they did not dare to do formerly. What I can say is, we are deeply grateful that the Lord is raising up His people, raising up Christian workers, and making His people long for greater holiness. You are fighting here, and we have to fight over in our country, and so with other countries; but on the other side we have the same Master and Leader who will lead us on to victory. I am grateful for the spirit of fellowship and peace pervading this assembly. We were in full harmony with each other. I hope this blessing will not be taken away from us, but that we shall keep it and carry it to those different works which the Lord has entrusted to us.

Rev. Dean VAHL (*Denmark*) addressed the Conference in Danish, quoting in English only the passage, "When Christ who is our life shall appear, then shall we also appear with Him in glory," and adding, May He be with us all, for His name's sake. Amen.

Pastor ARNSTRÖM (*Sweden*): I will remind you of some words in our New Testament, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Let us give thanks and praises to the Lord, and let us look alone to Jesus Christ.

Pastor ARNSTRÖM then led the assembly in prayer.

Rev. Dr. PROCHET: Mr. Chairman and dear friends, I have come here this morning to receive, and not at all prepared to give. But, however, as we are not only a joyous body, but a disciplined body, I yield to the order of the Chairman; but instead of giving my own words, let me read to you from 1 Peter i. 7, 8: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

In my Italian version we have another word, which I am sorry you have not got. Instead of "we rejoice with joy unspeakable," we have another word, which means more than joy. Joy may be inside and not manifested, but this word means a joy which cannot be hidden; precisely what has been so well said by the preceding speaker. I have not a large experience — not beyond thirty years — but I have come to this conviction, that we often, alas! have been a stumbling-block in the way of others, on account of the way in which we did behave. I was almost frightened away from religion and Christ by hearing it said so often at religious meetings, "Now it is time we should think about our death." I was brimful of life, and did not like to think of death. If they had told me of the glory that was beyond, it would have been different. That is what we should do, notwithstanding these tribulations. The apostle says, "Rejoice with joy unspeakable." Let me say a word. Many and many a child of godly parents

has gone astray because, unwisely, parents forget that God wants His children to be happy and cheerful. Let me tell you as a friend and brother, not as a professor or master, this word. Let us take hold of it and remember, not only when all goes well with us, but when we are amidst the deepest tribulations, we are called upon to be unspeakably joyous in Him who has power to wipe away tears, and take His children to His bosom and His glory.

Rev. Dr. VAN GHEEL GILDEMEISTER: My dear friends, I am very happy to speak a few words, but I should like to read a few verses from Colossians ii. 6, 7: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Because I will not be unobedient to the Chairman, I should like to give you these words in Dutch [Dr. Gildemeister then read the passage in Dutch]: "That ye may abound in thanksgiving." If you have thanksgiving and praise in your heart, you rise and go out of yourself and your own troubles into your Lord and His grace and mercy; and therefore I should like to say, if you be in darkness, still praise; still you are not where you ought to have been, because of your sins. If you be in darkness, go and praise the Lord that He is your Lord, and has loved you and given His Son for you; and if not to you, then praise Him that He has given Him for the world, and then you will be brought to see that He gave Him for you.

Rev. JOSIAH STRONG, D.D.: Unlike some of the preceding speakers, I shall be obedient to the Chairman, and speak in my own language, the language of the United States. I was once asked to make a three minutes' address on the evidences of Christianity; and now I am asked to say in three minutes how thankful I am. I cannot do it. We have heard a great deal here during these delightful days as to our unity, and I am not sure that I shall accept the Chairman's classification of me as a foreigner. It is very hard for an American coming to dear old England to feel as a foreigner, especially after your delightful hospitality; but I do not feel myself at home because I am an American,

but because I am a Christian. There are no foreigners up there—all are fellow-citizens of the New Jerusalem. Are you sure that heaven is not here? It seemed to me that heaven and earth touched last evening, right here, at Mildmay, and we heard last evening of the glory of Christ, and it is profoundly true that the glory of the Master is the glory which He had with the Father before the world was—the Lamb slain before the foundation of the world; the glory of the cross; the glory of self-abnegation. But we can go one step beyond that. Why is the cross so glorious? Because it utters God's love. Only once was that love uttered, and that was on Calvary; and so far as we love each other we are one. In the days of the Commune in Paris, when the Archbishop had been cast into prison, and was afterwards brought out and shot, there was found on the wall of his cell a cross. At the top was the word "height," at the bottom the word "depth"; at the end of one arm was the word "length," and at the other the word "breadth." Yes, it is the cross that measures—and nothing else can measure—the height and depth, and length and breadth of the love of God; and it is that love that makes us one to-day, and in which we rejoice.

The Rev. DAVID BARRON concluded the meeting with prayer and the Benediction.

UNITED COMMUNION SERVICE.

Friday Afternoon, July 3rd.

ADDRESS BY

Dr. ELDER CUMMING

(Glasgow).



ON Friday afternoon, Holy Communion was celebrated in the Great Hall, the members of the Conference attending.

The Rev. Dr. ELDER CUMMING, of Glasgow, opened the service by reading from the first epistle to the Corinthians, after which the thirty-seventh hymn was sung—

“Amidst us One Beloved stands.”

The Rev. Dr. GRATTAN GUINNESS then offered prayer, and afterwards Dr. CUMMING proceeded to speak as follows:—

Will you turn with me to the third chapter of Galatians, and at the 28th verse we find: “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” And also to St. John xvii., 21 and 23: “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” “I in them, and Thou in Me, that they may be made perfect in one.” So that, dear brethren, you see it is the same truth which has occupied us all the week which is to occupy us once more during this blessed hour; and though it may seem that little is left to be said, or added to what has been said already, yet surely Christ’s people could not meet for a week’s discussion and teaching concerning their unity in Him, and then, coming to His own blessed Table, be occupied with any other truth than Unity in Christ. So may He teach us, so may He be with us to-day.

There seems to me to be a threefold aspect of Union and Christ. First, union to Christ; second, union in Christ; and

third, union with Christ in the Father. Union to Christ is salvation ; union in Christ is brotherhood ; union with Christ in the Father is glory. Union to Christ is the mark of the present age, meaning acceptance through the blood of Christ, and the life of faith. Union in Christ—alas! one sometimes feels inclined to say it is the mark of the next dispensation, for looking at the state of things around it is only feebly set forth now. Union with Christ in the Father, after the next dispensation is over, when the thousand years have passed away, is to be the condition of the blessed in eternal glory.

Union to Christ. It is union between the individual soul and the Lord ; no third voice mingling in the colloquy, where the soul says, “I accept Thee, Lord, as my Substitute and sacrifice with the Father,” and when the Master says in reply, “And I have taken thy sins upon Me, O beloved”; the solitary union, done in secret, according to the eternal purpose of God, which is carried out and made complete with the consent of the man, which consent is expressed by faith. What the old divines call “faith of adhesion,” by which the soul comes nearer to Christ, until at length it comes into contact with Him, the contact of faith, that is the union completed and absolutely begun in faith. The union of the soul to the Redeemer, which is salvation. And therefore the word on which we rest is the Cross ; the next word on which we rest is the Blood ; the third word on which we rest is Love ; the fourth word on which we rest is Power ; and the last word on which we rest, which comprehends all the rest, is Himself. Christ is mine, I am Christ’s ; I need no more, I seek no more ; He is all-sufficient for me, and I am what He has asked and prayed for. Salvation is the life of faith that goes on, for just as the beginning of that union is by the touching of faith, so the continuance of that union is by the touching of faith from day to day, from hour to hour, from moment to moment, submitting everything to Christ : Christ for everything ; union to Christ, it is salvation.

Then the second of the wonderful trilogy is union in Christ ; that means brotherhood, the universal brotherhood of all believers. No longer a solitary thing, but a binding together every believer in every place, in every time, because each is in Christ. Each is also in a sense in each other, and there we have communion as well as union. What a

blessed thing is this brotherhood in Jesus Christ! How it annihilates distance and time! It annihilates time. If we go back, age after age, there we find that the purest, the greatest, and the best have been believers in the Lord. We are brothers with them. We go back to the time of the apostles, the martyrs and apostles, and then the prophets, and then on beyond to the patriarchs themselves—all one in Christ Jesus. For is it not written, “Ye shall sit down with Abraham, and with Isaac and Jacob, in the kingdom of heaven”? It annihilates distance, because in all nations there are those who know the Lord; and His apostle says, in this precious verse, “There is neither Jew nor Greek.” There is no nationality, as it were, for they are all one in Christ. Then he goes on to say, “There is neither bond nor free.” Social distinctions are made small, made little—in a sense made nothing—to those who are joined in Christ. “There is neither male nor female,” by which I suppose the apostle meant nothing official—no disqualification in sex that can exclude any one of the children of God in Christ. Women as well as men, standing on this one level in Christ, near to Him, dear to Him, altogether His. What a wondrous brotherhood! How precious that tie! It is brotherhood in that which we feel to be infinitely the most important thing belonging to us. The sinner on the throne, saved by grace, what is his or her most precious possession? It is Christ. The beggar on the highway that has been brought to the cross, what is his most precious thing? It is Christ. That sinner on the throne, that sinner on the highway, have each their most precious thing—the same. It is a brotherhood of faith. We recognise, do we not, the bond of a common faith. Notwithstanding all these local causes that have, age after age, severed certain sections of the Church from each other, there is a great body of Christian doctrine, precious doctrine, doctrine of the essentials, that is common to us all; and from century to century it has come down. The Evangelical Church of to-day is practically in doctrine the same as the Church of apostolic days. There is not one of those precious truths on which we rest as fundamental that is not the possession of the whole Evangelical Church of Christ at the present day; so that men of every colour and every clime, men who are savage, men who are civilised, men who are poor, men who are rich, men who are weak in

intellect as children, men who are giants in intellect and learning, are one and all brothers, all dear to the Lord, and all dear to each other. And it is the only thing that will last; that which binds us together is the immortal in us. How few of our possessions there are that we shall keep; how few things that death will not lay hold of and strip us of; but one thing death does not take, one thing death cannot touch, that is the link that binds us to Christ, and the link that binds us to brethren in Christ. Our brotherhood is our undying possession which we never can part with, and which shall be ours for ever.

On the third of these aspects I must say just one word. One with Christ in the Father. And here I should like to notice in passing that the Lord, in one of the verses which I have read, seems to contemplate this part of the blessed union as constituted to a large extent not so much by our being in Him as by His being in us. "I in them, and Thou in Me, that they may be perfected [made perfect] in one." I assume that that means that before we are prepared for this final aspect of the blessed union, the Lord Himself must take possession and dwell within the souls of His redeemed, ripening them for that great harvest. One with Christ in the Father! union which is glory! No one here can ever forget that most remarkable declaration of St. Paul, where he says that the kingdom of the Lord shall be delivered over to the Father, that the Son Himself may be subject unto Him that made all things. "Subject unto Him," so that God—the Father, Son, and Holy Ghost—so I read the passage—that God may be all in all. So that the thought about ourselves, and about the people of Christ, the thought is that with Christ we shall be made one in God; not so much the thought of the union of the believer with the humanity of Christ, even the glorified humanity, as the thought of the union of the believer in God Himself. Then what does this refer to, and what does it mean? When the dawn of the eternal day of the eternal glory has taken place, it is then that this last, fullest, most wondrous union of believers with Christ in the Father is to take place. And we naturally ask, For what purpose is this union? It is to last for eternity; it is to be fully developed when the kingdom is handed over to the Father. And what then? How are the eternal years to pass? Of one thing, I think, we may be sure, it cannot be an idle eternity;

but speaking reverently, as we must, oh! most reverently of such mysteries, which, I suppose, every one of God's people, in his or her inmost heart, has sometimes dwelt upon in secret—what does that eternal work consist of? And our answer cannot be more than this: to carry out the purpose of God; fellow-workers with God; and that, working henceforth, as well as hitherto, in divine work, He has all the glory, and we are, in that blessed and mysterious union, fellow-workers with God therein.

Oh, dear brethren, there is coming a day when God's purpose with the Christian, and the glory that God is to bestow on Christians, will break upon us with a surprise and a wonder of which we in the meantime have no conception. I suppose it has not entered into the heart of man what God is to make of His own children in the eternal ages that have yet to come, but this we know, everything is due to, everything is founded on, everything lies in this—the blood of Jesus Christ, and the glory that God is about to give Jesus, and which Jesus is about to give His people, the glory which shall still further exalt and make perfect the cross of our Lord and Saviour Jesus Christ. It is that cross which covers us to-day. Did He not Himself say, "This is My body which is given for you"; "This is My blood of the new testament, which is shed for the remission of the sins of many; drink ye all of it"? Drink ye all of it! The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? And are we not called once more to-day to have communion with Christ in His death?

Count BERNSTORFF then led the meeting in prayer, after which the Communion was dispensed. Hymn thirty-eight, "Till He come," was then sung, and Dr. CUMMING engaged in prayer. The service was then brought to a close by the singing of the Doxology and the pronouncing of the Benediction.

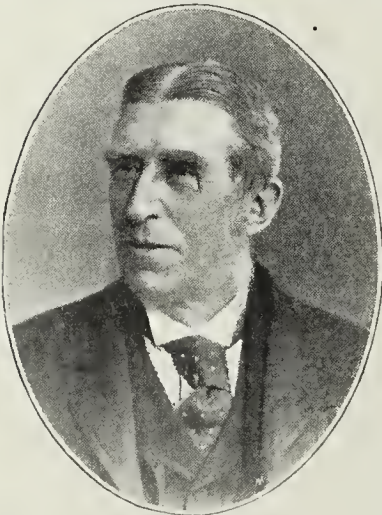
GREAT MISSIONARY MEETINGS.

Friday Evening, July 3rd.

THIS evening there were two meetings held simultaneously. At the assembly in the Large Hall, W. E. DODGE, Esq. (of New York), presided. After the meeting had been opened with singing and prayer, the following address was given by

The CHAIRMAN.

Dear Friends,—During these days of inspiration and hope and consecration that we have passed together, Christ our dear Lord has been here and has helped us. We believe that His Holy Spirit has been with us. We have spoken together of our relations to our Lord and of His love for us, and now to-night before we separate, we come to talk together about our great responsibilities which He has thrown upon us, and the glorious opportunities which He has given us of doing work for Him. Those of us who have come from the Continent and from other lands, and from across the sea, were classed when we came as foreign delegates; we do not feel it any more. We are not strangers and foreigners, but of the household of God. God our Father hath melted and brought us close together, and we want to know to-night what best we can do for Him to show our grateful love, and to further His cause on the earth. Providence during these last



W. E. DODGE, ESQ.

years has opened the world most marvellously. It is strange how space has been annihilated, how barriers have been broken down, how opportunities have been given to all of us to work for our Lord. I sometimes think that patriotism, which we all revere and love as a great virtue and as a necessity, has only been a sort of preparatory school on God's part to teach us by-and-by to love the whole world, and to understand what the brotherhood of man means. That was a very fine and noble declaration of St. Paul when he said, "For God hath made of one blood all nations of men for to dwell on the face of the earth," and we are beginning to understand that, and if we had the eye of prophecy we could look forward to the time when it will be realised. Nothing could be so near as blood relationship. We are of one blood, and why should we put up barriers and hate each other as sometimes we do? The cause of missions has had a great impulse during the past year. I want to say one or two words about some of the dangers which we as Christian people should guard against. One of these dangers is a new spirit, which, as the world comes closer together, becomes more and more apparent—the feeling that after all missions are an impertinence and an embarrassment; that we have no right to go to foreign lands and press our views upon them, and that our Governments have no special duty to care for our missionaries. That is a strange, but a growing heresy. Every time I come to England I think of what it was before Christian missions came to it. When we remember that every part of Europe, and every part of America in its reflex influence from Europe—in fact, every part of the world that is strong and vigorous now—was formed by Christian missions, and that Christian missions let the light in, we shall no longer look upon them with hostility. If I were the Sultan of Turkey, I do not know that I should care to have a missionary there, but God has placed us there, and no new theory is going to stand in our way in expecting all the Governments of the world to sustain and support those missionaries in their honourable and self-denying work. I have been amazed to hear people talk about the difference between commercial ventures and missionary ventures. The man who sells rum, they say, should be supported by treaty; but the man who is doing God's work, and bringing brightness and gladness and hope into those dark places, they say, is not a commercial man, and should not be supported. Let it

be understood by our Governments that the missionaries are supported, and that by earnest Christian people everywhere, and that they must be sustained and helped.

I am going to say but one word more, which I hope will not be considered out of place. I am here not only as a delegate from our Evangelical Alliance in the United States, but I am in London as chairman of a National Committee formed in Washington to further arbitration between Great Britain and the United States. If for a moment we consider the relations of these two English-speaking countries—brothers and friends, with the same Church, the same laws, the same respect for decisions at court, working hand-in-hand for all these years to further the civilization of the world—nothing could be more terrible than a serious misunderstanding between these countries. Nothing could be more terrible to the cause of foreign missions, because hand-in-hand all over the world we have gone to proclaim the glad tidings of Him who came to bring peace and goodwill on earth. How Satan would laugh to think that Christian people, who had worked so long to proclaim Christ's love, should fall out! I hope that the public opinion of England, as is becoming the case in America, will be so thoroughly decided that the Governments on both sides will clearly understand that everything must give way to arrangement and kindness and understanding between these two great countries. When we, as citizens, in either country have differences and difficulties, we bring them before the courts, and we accept the decision of those courts. Why should there not be one step forward in civilization, and an agreement come to between the nations to bring any differences that arise to court. I hope you will forgive me for bringing this matter up, but it is vital to the cause of missions, and I am sure my friend Mr. Taylor, and all those who represent the missionaries, will understand that if there were serious troubles between these two countries we should feel ashamed, and be obliged almost to acknowledge that Christianity was a failure.

A hymn was then sung.

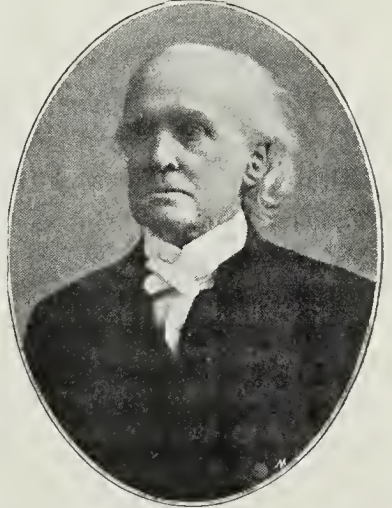
M. le Pasteur TH. MONOD offered prayer.

Rev. E. E. JENKINS, LL.D.

Mr. Chairman,—I must first express my regret that necessary absence from London has prevented me from sharing until now the gladness and inspiration of this Jubilee. The Alliance was born in the year of my arrival in India, in 1846. I remember that it awakened profound interest in the missionary circles of Madras. The expectation of the success of the new movement was not a very confident hope. We did not see clearly what it proposed to do, except to bring its supporters together and elicit from them the assurance that they loved one another.

But it soon became plain that the foundation upon which the Alliance was built, being nothing less than the agreement of leading representatives of the Churches to accept, as the basis of their union, what were then known, and I venture to say what are still known, as the evangelical doctrines of the New Testament, constituted a strong defence of Christianity itself, and also of those privileges of personal freedom in the matter of a man's own faith and religious practice, with which neither ruler nor Government has any business to interfere.

Let me refer for a moment to these rights, and to the position which the Alliance from the beginning assumed with reference to their defence. At that time we in England, and our kinsmen across the Atlantic, had been fairly schooled in the principles of religious liberty; but there were nations in Europe which had not mastered even the rudiments of freedom; and we missionaries in India watched the far-off Alliance in its earlier days circulating its protests and lifting up its voice against the persecutor, and pleading for the deliverance of the oppressed. If it be said that the visible gain of these labours is not considerable, witness the Armenians of Turkey and the Stundists of Russia. It may be replied that revolutions, not only those that are consummated in national convulsion, but those that are peacefully educes by the advancement of public opinion,



REV. E. E. JENKINS, LL.D.

if apparently sudden when they reach their final stage, take a long time maturing into ripeness. At the date of which I speak, Italy was in bondage; she is free to-day. Armenia is in bondage; she will be free when you hold your Centennial Celebration: and though the freedom of Italy was apparently achieved by a rapid war, there had been for many years a silently growing preparation for it.

The Alliance has no politics, and nothing that we did can connect us with the emancipation of Italy. But whether this is so or not, the Alliance has been for all these years a bold and active witness against the tyranny, whether of Church or State, which would trample upon the freedom of a man's conscience, and has been a stout defender of the Protestantism of England, which is not dead yet, and is not likely to die if the Pope continues to favour us with an annual Encyclical like that which has recently enlightened the Churches.

And here the Pope and Cardinal Vaughan might learn a lesson from the Alliance. The fellowship of the Churches, which they profess to desire, and which has awakened the yearnings—and, I believe, the honest yearnings—of a large number of thoughtful Christian men, is a problem which was in the very inception of the Alliance.

The practicability of uniting the disciples of Jesus on their common attachment to the Master and their common belief in His teaching, while they followed different methods of Church administration, was placed beyond dispute by the structure of the Alliance. And the Alliance itself, so far from having outlived the necessity of its existence, was born for such a time as this. If the Churches are now drawing nearer together; if the doctrines and usages that divide us are being reduced to the proportion they bear to the supreme verities that unite us, we owe it to the presence of the Alliance, which has persistently, without making any noise, exhibited from decade to decade, through these fifty years, the New Testament doctrine of unity—we are one body in Christ. Whether Missionary Societies acknowledge it or not, this testimony, in many lands and in many languages, has helped the missionaries in laying the foundations of their new Churches; has enabled them to answer that most natural and most irritating question, by which the Hindus and Mahommedans so frequently challenge us—"If your religion is one, if the Christ you proclaim is the supreme Name, why other names? If these bodies of Christians

differ so widely from each other, where is the guarantee that any one of them is right?"

I rejoice to testify, in the presence of this large and manifold meeting, that so far as my experience enables me to judge—an experience acquired during many years of work in India, and subsequently gathered by visitations to various fields of missionary labour—the missionaries, for the most part, are themselves delivering an unanswerable reply to the argument against the Christian faith, founded upon the divisions of the Church, by working together in conferences, on committees for Bible translation, and for the preparation of vernacular Christian literature, by uniting their intercessions in the same prayer-meeting, by standing on the same platform when some important question common to them all, or some policy affecting their relation to the ruling authorities, is to be discussed. The distinctions that separate missionaries in the midst of millions of non-Christian populations, except for the unhappy necessity of differences of administration, would appear contemptible. I believe that many a ritualist has been converted into broader views when he has found himself overwhelmed by the deep and black darkness of heathenism. Any light, coming from any source, is better than complete night, and the brightest light is only a feeble spark. The young ritualist, if he is joined by a nonconformist, cannot, in such circumstances, pronounce the word nonconformist, especially if the vernacular Testament he is using was translated by a Baptist. Learning is not the monopoly of any one Church, neither talents, nor zeal. And where all are wanted, and all are miserably inadequate, an Evangelical Alliance becomes the necessity of missionary work, and the support and solace of missionary life. In the interest of union in missionary work, let me pay a tribute to the Bible Society. I cannot attempt at the close of this address to describe what this missionary pioneer is doing for the great missionary Churches, or state its contribution to the schools and to the native literature of those Churches, or set forth the vast preparatory work it is accomplishing in advance of the systematic evangelization of the people by the missionaries. The Bible colporteur is the herald of the missionary, and sometimes the Bible itself is the missionary's herald. A copy of the Scriptures—shall I say under the unnoticed guidance of the Angel of the Covenant?—finds its way into some new province of Hindu

or Mohammedan life, gets into the hands of a reader, is talked about; some striking incident, some story, some golden precept bearing upon itself an indefinable authority and charm, is passed from mouth to mouth, not clearly understood, and yet sufficiently apprehended to awaken a thirst for more light. There is no opposition to it, for you cannot fight with a book; there is no challenge of an advocate to provoke hostility. The Bible is alone: its own preacher; it takes possession of the mind and invites the judgment before the missionary arrives. And when the authorized interpreter appears, his message having preceded him, the preliminary difficulties of a first announcement are levelled to the ground, smoothed over; he meets not with the curiosity of ignorance, but with the curiosity of imperfect knowledge, and the missionary finds a people ready—prepared of the Lord.

There are many in this assembly who are interested in women's work in India. Let me read you an extract from a letter from the Rev. J. A. Elliott, of Fyzabad. He was invited to meet some Mohammedans of high rank. The conversation turned upon the new movement of Christian missionaries on behalf of the women of India. One of these gentlemen, addressing Mr. Elliott, said, "Minister, listen to me. The work among our women and girls, which you are so vigorously prosecuting, is the most formidable and destructive force we have yet had to contend with. You have now got to the very root of India's faith and social life, and where it will lead to, and what its issue will be, God only knows. . . . Once it was impossible for you to enter our homes. Our women were shy and suspicious of you. Now this has all gone. You are now in the homes of all grades of society. It is positively alarming the way in which the work is spreading among the women. They are learning to read your Scriptures, they are learning to love the female missionaries that enter their homes, they are singing your hymns. All their prejudices are vanishing. Two generations," said this Moslem, "of educated women, of Zenana-instructed women, will shake Hinduism and Islam as no force has ever shaken them yet."

Let me appeal to the young men and the young women of this assembly. We want for the great mission work the consecration of our youth. Shall it be said that the missionary church lacks the spirit of the volunteer response,

“Here am I, send me”? Shall it be said that the distinctions and emoluments of an earthly profession attract the flower of the youth of our families more instantly, and command the more ready assent of parents to part with their sons, than the sublime mission of leading the erring mind of a nation to God, and to Him who, to nations as well as to individual men, is the way, the truth, and the life? Can any attainments in statesmanship, any researches in scholarship, equal the taking any part, however humble, in closing for a people a long chapter of darkness, oppression, and despair, and opening another of light, of freedom, and of hope? I would rather be a Carey than a Wellesley, I would rather be a Duff than a Max Müller. All honour to the historic lights of government and literature; but the teachers of the higher wisdom “shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

M. le Pasteur COILLARD

(Zambesi).

Christian Friends,—It is to me a great honour and a very great privilege to find myself amongst so many honoured servants of the Lord, coming from different parts of the world. But it is more than an honour and privilege to me to feel in the midst of you that I am no foreigner or stranger, but that I am one of the citizens of heaven, one of the sons of God, one of your brethren for whom you have often prayed, and whom in your loving-kindness you have surrounded with sympathy and affection. Therefore in your midst I do not feel a stranger at all. It is now fourteen years since we were last in your midst, and when I have looked back to those two years spent here and in Scotland, it has been to me like one of the beautiful landscapes of Switzerland, where the peaks of the mountains rise each one higher than the other. I loved to think of the time we had spent here, of the prayers in which we had taken part, and the meetings where we had been blessed.



M. LE PASTEUR COILLARD.

I will not, however, waste time by calling to your remembrance things long past, but I cannot forget what has been said to-day about the Evangelical Alliance, and the growth of the Church. Mission work to me is the concentration of the love of God to man, and if there is anything that can unite the Churches together, surely it is this work. But there is this danger, to which I would call your attention in passing. Although we may be united in our desire to preach the Gospel to the perishing heathen, still there is the danger that sometimes we may waste our efforts by treading on one another's toes. The world is large enough for everyone to have elbow-room, and therefore let him who is filled with the Spirit of God go forward and seek for himself a sphere where he can work without injuring his brother's labours. Yesterday we heard about the growth of the Church, and as I listened to the brother from China and the other from Paris, both labourers in the vineyard of the Lord, I saw then that one thing is necessary for the growth of the Church, and that is the pruning-knife of God. We must not forget the pruning-knife. It is necessary for the growth of the individual spiritual life, and it is as necessary for the spiritual life of the Church, and also for the growth of mission work. It grieves me intensely to see those who have been in deep waters, and who are labouring under deep afflictions, that they do not see the pruning-knife in the hand of God.

I remember a man, for whom I had great esteem, who visited me in a time of great sorrow and great weakness, and before such a great sorrow and great weakness he was dumb. He went so far as to acknowledge it, and he said, "As for me, I have nothing to say, for I have never known what affliction is." This roused me, and I said, "Oh, my dear brother, I pity you. Are you a son of God? for He chastiseth whom He loveth, and educateth in affliction His children." The pruning-knife is for our good and for our growth. The pruning-knife has also been used in the Church of God for its growth, so much so that now it has passed into a proverb that the blood of martyrs is the seed of the Church! Do we not need that pruning-knife? In my native country we have seen it—and do we not see it in China and Africa?—and in fact everywhere where God has used His pruning-knife we have seen that it has been for the good and the growth of the Church, and that it has borne fruit to His glory. Such has been our experience in

this little mission which has been entrusted to our care. I have no time to relate to you the history of that mission founded fourteen years ago on the banks of the Zambesi, but when we look back on the chastenings of God, which at that time were so mysterious, and see that they are now bearing fruit, we are bound to say that God doeth all things well; that never—no, never—does He make a mistake. Our great difficulty in reaching the Zambesi was first of all the opposition with which we met here and there, even among those who were earnest and were praying daily that the kingdom of God might come. It seemed to them that the work our mission had undertaken was so great and so difficult, and the climate so deadly, that it was foolish to undertake it; but sometimes God chooses to use the foolish things of the world for His glory. The great difficulty which we had in making our way to the people to whom we were sent to take the glad tidings of the Gospel, was to win their confidence. A law was then in force by which they could if they liked forbid any foreigner to cross the Zambesi, and so prevent them arriving in their country. When we arrived in their country we felt they looked upon us with great distrust. They said, "Here are men who are not traders: what do they come amongst us for?" And I remember a chief one day taking me aside and saying, "You must be frank with me: why do you come to our country? What do you bring?" I said, "I bring the glad tidings of the Gospel." He said, "Then I am your friend. It is not true that you come to teach us to make powder and to fight?" and I said, "No; we are come for the Prince of Peace." They had a notion that there was something strange about us. They did not think that we were good enough to go to their country simply to do them good, and yet they did not dare to prevent us going forward. The first time I went to meet the King was when I went to the capital in a boat, as the whole country was flooded. When we approached the place where the King was, a sentry came out from him. Many messages were exchanged before we were allowed to approach, but at last I was compelled to yield to force of circumstances, and I gave a white piece of linen, for they believe that in the other world no other colour is accepted. We have often since then laughed at this incident, but at the time it was a very serious one, and it seemed as if an important appointment would have to be abandoned, and it

would have been so if I had not yielded and pacified the King.

I remember the first public meeting held in order to introduce us to the tribe. There I was sitting before the King, and his Prime Minister (as you would call him) made a long speech, and said to the people, "Here are some strangers, and it is for you to decide whether they are to remain." Oh, how I lifted up my heart to God! One of the orators said, "As for this foreigner, we do not want him." They had had an eclipse of the sun a few days before, and the poor people thought I was the author of it. At last they said, "If our King has called the missionary to come and work amongst us, surely there must be some good in him." There is one thing which has troubled us, and that is the victims to the climate. The climate is deadly to Europeans, and we have many graves there. There is one of a native Christian who died there the first journey we made to the Zambesi. The Christian, just before closing his eyes, turned to me, and said, "O my father, I do not regret coming to the Zambesi; but if I die, go back and tell my countrymen that this my grave is a beacon pointing them to the Barrowtzi Valley." I have never understood why it is said that the preaching of the missionaries is only the preaching of the law. It seems to me it is impossible to speak of the corruption of the human heart without speaking also of the new birth. To speak of a man being entirely lost, and not to speak of a Saviour who has died in order to save those that are lost, is impossible. We have been preaching this Gospel, which we believe to be the power of God unto salvation to all who believe, for years and years without seeing any fruit of our labour; but now, after so many years, we begin to see some signs—general signs—among the nation. First of all, the King himself has learned how to read his Bible, having been taught by a native who had been taught by us, and every day he consecrates several hours to reading it. Then he has put away all his medicine-men, and he has forbidden people to be burned alive for witchcraft. These are some of the fruits of the Gospel, but we wanted to see something more. We wanted to see some conversions amongst the people, and it was delightful one day when a young man got up and confessed the Lord Jesus Christ, and we saw close by one of his relatives weeping, and one made the remark that it would be worth while

going hundreds of miles to see one of the Barrowtzi weeping for his sins. Since then the Spirit of God has been over our station, and we have seen many stand up and publicly confess the Lord Jesus Christ. There is certainly much to be desired in their conversion. Their notion of sin is very shallow, and there is a great deal of dross with the gold; but yet we know that there is gold, and it is precious in the sight of God. Our great ambition is that there may be built upon the foundation silver and gold and precious stones. We have been comforted by the conversions of many.

I fear to give any particular instance here, lest we should be disappointed one day, but suffice it to say there are many who have learned to bend the knee before Jesus Christ and to confess Him, and who are anxious to tell others the great things the Lord hath done for their souls. When we arrived there, there was not one soul who knew the living God, not one who knew how to pray; the name of the Lord Jesus Christ was not known, and when I left there were several hundred who rejoiced in His salvation. Besides that, I had one of my greatest desires granted to me by God, and that was the foundation of an evangelistic school—a school to prepare evangelists. We know that if Africa is to be evangelized, it must first of all be done by its own children. We are also about to found an industrial school. We believe in labour, and we desire to honour labour, especially in that land where it is so despised, and where it is left to the slaves. Our great desire is that those young men whom we send forward to preach the glad tidings of the Gospel to their fellow-countrymen, shall not be ashamed to take tools in their hands and build their own houses. God has granted our desire, and we have to thank the friends who have helped us in this matter—the friends in Scotland, and also in England—so that now we are able to begin and to continue, I hope, this great work of civilizing and evangelizing at the same time. When I first went to the Zambesi, fourteen years ago, there were only four of us, but when I left we were twenty-nine strong—of men and women, European missionaries, and native teachers. But that is not enough for the extent of the country. The country is immense, and we ought to have double that number. I want to-night to ask your prayerful sympathy and interest to help us in our work—to pray to the Master to send forth many labourers into His harvest. We are on the threshold of Central

Africa. North, west, and east—and I might also say south—there are numberless tribes where the Gospel has not been preached.

Will you help us in this great work? Help us with your prayers. Ask the Lord of the harvest to send forth labourers into the field. What we need most is medical men. The climate is deadly not only to Europeans, but also to the natives, which is a most strange fact, and although it is one of the most unhealthy mission fields in Africa, we have not one medical man who has heard the call of God to go and labour there. The lesson we want to learn is to be ever ready; ever ready for the service of God; ever ready to spend and be spent; ever ready to consecrate ourselves to God, to glorify Him in whatever position we may be placed; ever ready to make sacrifices—not giving the Lord what we do not want, but making sacrifices which cost us much. Now will you be ready? Let us ever be ready for the service; ever ready to give of our substance; to give even our own lives to Him who has given His for us.

Rev. J. HUDSON TAYLOR

(China)

offered prayer, and then said: Now a little about China. It is written on my heart, and not only upon mine in Mildmay. There are many who love China. God has been working there, and I will tell you a few encouraging facts.

It pleased God to begin to win souls in China long ago. They were at first very few; in the year 1842 there were only six converts which were known of in China. Eleven years later, in 1853, when it was my privilege to sail for that country, there were 300 Church members in the Chinese Empire, and in 1890, at a conference in Shanghai, it was found to our great joy that there were then 37,000 communicants in connection with the Protestant Churches of Europe and America. How we thanked God for it! But in the April number of the *Shanghai Recorder* of this year the statement was made that there are now 70,000 communicants. So that you see between the years 1890 and 1896 the number of communicants in the various Protestant Churches had nearly doubled. Of course these do not include the adherents, who may be two or three times as many; and these do not include a great number who, thank God, have gone to

see the King, not only of the missionaries, but also of the fruits of their labour in the Lord. This, I think, is encouraging—that the number of communicants during the last six years has nearly doubled. Then another fact to encourage us is that in 1890 we had 1296 missionary workers, but now there are 2351. That includes missionaries and their wives. We do not look upon the missionary's wife as a cipher—sometimes she well deserves the name, "the better half." It also includes single men and single women.

The statement of that Mohammedan gentleman given us by Dr. Jenkins is quite true of the work of our missionary sisters in China. They get at the hearts of the people. They have a wonderful way of doing it, and God has been pleased to use them. I may just illustrate this. We had a station on the borders of the provinces of Chehkiang and Kiangsi, at which we had been working for some years. We had about twelve male converts there, but we had not been able to win any of the women, for they had a mind of their own, and greatly tried the male converts, for they would not leave them in quiet for either Bible-reading or prayer. What did these male converts do? They saved up their money, and bought a house, and presented it to the mission, so that they might retire to it, and have an opportunity of studying God's Word and nourishing their souls by communion with God. I had been at that station sometimes, and seen many men, but never a woman, at the services, except the wife of the evangelist. It happened that one of our dear young Scotch missionary sisters was somewhat run down, and needed a little change, and the missionary in charge of the adjoining station said, "You go down to Chang-shan. You will have a good time of rest, for the women won't go near you, and you will have a quiet change." Our sister took a boat and came to the place. She got to the house and had a good night's rest; but the women of the city all at once thought it was their duty to go and pay their respects to the visitor, and at about five o'clock in the morning the first batch arrived. It is customary in China to rise early and pay your visits. All day long our sister was kept busy. She had indeed a change, but not very much rest, and she took care not to let the visitors leave without hearing the Gospel. She told them the benefits Christianity would bring to them as women, and of the love of Him who had died and shed His blood in order to redeem

them. The Chinese know nothing of a salvation for women. Whatever there may be for the men, there is nothing for the women. A woman must die and be born again at least six hundred times before she can hope to get to heaven.

Well, when night came our sister became very tired, and tried to dismiss them. But they were not inclined to go. At last in desperation she took the candle and went to her room. Then one, a little more adventurous than the rest, said, "Would it not be delightful to see the foreign lady perform her toilet?" And they went up to her room to say good-night, and gained admittance. But they forgot to say good-night, and they forgot to go away. At last she blew the light out, and said, "Don't you see how dark it is? You cannot see me. You had better go home, and come in the morning." And so they went downstairs laughing.

Two or three days were spent in that way, and she became their warmest friend. By the end of her week's stay many were already interested, and from that time onward the women began to attend the Sunday meetings, as well as their brothers and husbands. A month later I happened to pass through that city, and I was very much surprised on the Sunday morning to see the women present, and I said to my missionary companion, "What means this?" and he told me the change was owing to the visit of Miss Gibson. After our morning service was over, the native Christians stayed behind, and begged me to send to them a lady missionary. They said, "If one visit of one lady missionary has done so much good, how much would be done if we could have one here all the time." I began to make excuses, and I said a single lady would be very lonely, but they said, "You don't know anything about it; just you ask Miss Gibson whether she was lonely." Then I said that it was only a very small city, and there were very much larger ones in China without a missionary; and I said, "How can I get a lady missionary for you?" "Will you try?" they said, and I did not like to say either "yes," or "no"; but at last I said, "I will try." I told the story at Yang-chan, and one volunteered. That is one illustration.

We need a thousand more lady missionaries in China. Perhaps you will say it is not very easy for a lady to go to that country; they are exposed to such dangers. That is quite true, my dear friends, and probably those who have laid down their

lives there will not be the last who will do so; but is it not a privilege to suffer with Him? If we suffer with Him, we shall also reign with Him. I am sure if those murdered ones—several of whom were personal friends of my own—could only speak, they would thank and bless God that they had been accounted worthy thus to suffer for His name. Besides, the Lord Jesus does not leave His people in the hour of suffering. It is the hour when he reveals Himself, as when Stephen saw the heavens opened and the Lord Jesus Himself standing there; and I have no doubt that these also did who laid down their lives. I want to ask your prayers very much for China at this time. There never was so much spiritual blessing as there is now, and I do not know that there ever was a time when prayer for our missionaries was more needed than it is now. The country is in a very remarkable state, and one would not be surprised to hear of difficulties at almost any point, at the older stations as well as the newer ones; but the Lord God omnipotent reigneth. In the riots which took place last year, many missionaries had to leave their destroyed mission stations, but, thank God, no lives were destroyed there, and they are now back again in all these stations. We were only compelled to leave one station, but there were two others we did leave for the time being; and in each case, when the missionaries went back, they found the native Christians steadfast and firm, and the work not injured by all that had taken place. During the past three months there have been difficulties in three of our stations, but God has brought the workers safely through, and in each case the native authorities have done everything they could for the protection and help of the missionaries. But let us not forget to pray that the loving God will graciously watch over His children.

We had a time of very great suspense and trial in connection with the Mohammedan rebellion at Sining Fu. We had three missionary workers there, and as the rebellion was beginning to break out, the problem came before them whether they should stay or go away. The way was open for them to leave, and it was almost certain the city would be besieged by the rebels, and very possibly they would perish. But they felt the people needed them more than before, and determined to stay. I am thankful they came to that conclusion, which was a very brave one, especially for a dear young mother with a baby not twelve months old. Six or

seven months passed away, and we had no tidings of them, nothing being allowed to leave the city and nothing to go in. There was only one thing we could do, and that was to pray for them. At last, before I left China, the glad tidings came that the siege had been broken up and the city relieved, and the missionaries were safe. We have good reason to believe the hearts of the people have been touched, and brought nearer to Christ, by these seven months of suffering, during which our dear workers were the best friends of the besieged ones, than by many years of previous labour. God knows how to work. Let us trust Him, and let us follow His lead.

I have told you about the encouraging increase in the number of converts, and in the number of missionaries, but what are they amongst so many? If there be 200,000 persons who have heard the Gospel and accepted it, what are they amongst so many—in a country where nine or ten millions pass into eternity every year? On this platform Dr. Pierson has very eloquently brought before us the fact that it is our duty to evangelize each generation in its generation. What about these nine or ten millions who will pass into eternity within twelve months? Is there no one here who can hear God's voice calling him to do what he or she can, while the opportunity lasts, to reach some who will very soon pass away? Something can be done, even through interpreters, in China, though of course much more can be done directly.

The first encouragement God gave me was very much in this way. A man who was in my employ became much concerned about his soul, and I asked him what it was that impressed him. He said, "Oh, it was your anxiety about my salvation. You could not speak our language, and yet you were so earnest in trying to bring it to us."

Our Master is soon coming. Our opportunities will soon pass away, and what shall we say to Him, unless we have done all we can to fulfil His command to preach the Gospel to every creature? May the Lord out of this great assembly raise up, and qualify, and send forth many who shall go into heathen lands for Christ's sake.

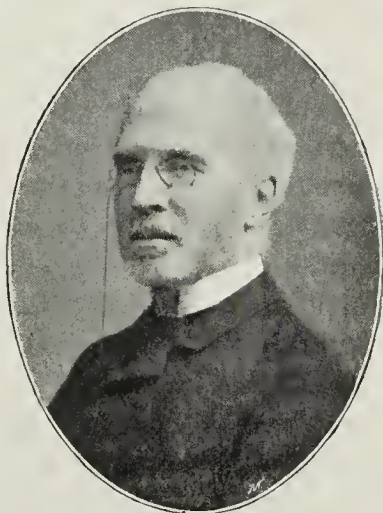
The CHAIRMAN said: I should be sorry to have this portion of our meeting close without some word being said, and without our asking for your earnest prayers for the missionaries in Turkey who are among the Armenians. There never has

been a more terrible time for missionaries in any part of the world than there is at the present moment in that country, and I appeal for your prayers on their behalf.

ANOTHER meeting was held simultaneously in Room No. 4, and at which EUGENE STOCK, Esq. (C.M.S.), presided.

The CHAIRMAN opened the meeting with prayer, and then went on to say:—

Now, dear friends, our programme to-night has been marked out for me by the excellent secretary of the Evangelical Alliance, Mr. Arnold, and I have simply to obey instructions, to carry them out to the best of my ability. I trust the Lord will guide the meeting in everything—in the listening, in the singing, in the praying—so that we may have His direction. We have four speakers allotted to us. First, we have our eminent friend, Dean Vahl, of Denmark. Perhaps you do not all know what peculiar service Dean Vahl has rendered the missionary cause. I suppose no man in the world knows the particulars of the missions to all the countries, the numerous societies, and the workers, as Dean Vahl does. He is, undoubtedly, the first authority in the world upon Missions as a whole, and therefore we cannot do better than listen to him at the beginning. He will lay the foundations. He publishes for us statistical tables, gathered from all the reports, magazines, and, indeed, by all other means available to him. It is really the one only authoritative tabular statement of the progress of the work that we have, both in America and in England. We copy Dean Vahl, we are content not to have original investigations of our own, but to accept his figures.



EUGENE STOCK, Esq.

The next speaker on the programme is our old friend Dr. Baedeker, who represents the Continent of Europe, and more especially Russia. We are glad to have him, and shall rejoice to hear of the work which has been done through him and through so many others for so many years.

After that, we are going away from Europe, and other speakers will take us to Central Africa and South America. Mr. Baskerville represents the Uganda Mission. He came from there not very long ago, and is returning next month. We shall rejoice to hear of the work of God there, which he will describe to us.

Lastly, we have our friend Mr. Morris, from South America, whose whole story will, indeed, remind us, and give us a signal illustration of, what the Lord can do by individuals. The Lord is pleased to employ large organizations, and small organizations, and no organizations, to win souls for Himself. We are not to despise one or the other; not to think that because a large organization gets a blessing, therefore the individual will not, nor to think because individuals get a blessing, therefore large societies will not also secure one. The Lord has divers ways of working, and it is clearly our business to rejoice in them all, and to sympathise with them all.

Just a word or two to introduce the glorious subject of Missions. What should be the motto, what is the foundation of all the meetings this week? Certainly the foundation of Mildmay, the acknowledged, the avowed basis of the sister Convention at Keswick, and more especially of this week's meetings—combining the Evangelical Alliance and the Mildmay Conference, which are having their celebrations together—is not the foundation of them all 3rd Galatians and the 28th verse, those familiar and blessed words, "All one in Christ Jesus"? Well, you will say that is familiar and very old. So it is, but we need in these days to remember it. Those who have been able to attend many of the meetings have heard that text quoted again and again, and it has been the foundation of all that has been said and done. I want you to notice more particularly in connection with this missionary subject, how and when and where these words come in. The whole verse is rarely quoted as it ought to be, but it is very significant. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." So, then, the work of the Gospel in evangelizing the whole world is to put away, not the distinctions, but to put away the inequalities between these three pairs of God's creatures. What does the Gospel do as between male and female? It does not abolish the distinction—a man is a man still, a woman is a woman still, but it makes

them one in the Lord. What is the difference between the slave and the free man? There the Gospel goes farther. It abolishes the distinction altogether, breaks the slave's fetters, and makes him a free man. In this case it is a more complete absorption. In the case of the Jew and the Greek—there, it seems to me, we do not abolish the distinction between the Jew and the Greek. The Jew to all eternity, in a peculiar sense, will remain the Lord's chosen one, not so chosen as to be a separated one; not that the Jew is to be pitted against the Gentile or the Gentile against the Jew, not rivals one of the other—but “all one in Christ Jesus.” Not say, “To the Jew first” and stop there, but to the Jew first and *also*, not afterwards, to the Gentile. “There is neither Jew nor Greek, but ye are all one in Christ Jesus.” It is very remarkable, if you look into the chapter from which these words are taken, how light is thrown on this subject. Look at the sixth and seventh verses: “Abraham”—the father of the Jewish race—“believed God, and it was accounted to him for righteousness.” “Know ye therefore that they which are of faith, the same are the children of Abraham.” Who are the children of Abraham? You and I, Gentiles, are children of Abraham if we are “of faith.” Next there is the following verse, which reminds us of the heathen we have got to bring into this great family: “And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.” “Through faith”—not through the law, not through circumcision, not through becoming Jews. “Preached before the Gospel” the glad tidings unto Abraham, saying, “In thee shall all nations be blessed.” So that a very essential part of the Gospel promise, justification by faith and adoption into the family of God, is for all the Gentiles through faith. So, then, “those that be of faith are blessed with faithful Abraham.” That is repeated in various forms throughout the chapter, and again in Romans iv. Now that the oneness, the unity, of God's people has throughout the week at Mildmay, and the meetings of the Evangelical Alliance, been proclaimed, that is the very time the heathen are to be remembered, the very time the Gentiles ought to be on our hearts, and the missionary cause to be in the front, and we are to gather all in, and we are to be one in Christ Jesus. As we shall now hear of

heathen in different parts of the world, may that motto be in our hearts as the key to all our thoughts and sympathies. We should like to have a word of prayer.

Evangelical Alliance Principles in the Mission Field.

Rev. Dean VAHL

(*Denmark*).

When our dear Lord went forth to be delivered to His enemies and die on the cross, He prayed to His Father in heaven for all who, through the words of His disciples, should believe on Him—even for us. And what was the request in His prayer? Amongst others—That we all might be one. And wherefore? That the world might believe that the Father had sent Him. Eighteen centuries have passed since our Saviour uttered these words, and does the world, we may ask, believe on Him? Nearly one-half the population of the globe do not know Him, and the other half call themselves by His name: but do they believe on Him? I fear that not a tenth, not a hundredth part, are true believers who will be saved by Him. How has this deplorable state of things come to pass? and why has the preaching of the Gospel, in so many centuries, and even in our own day, not produced better results? Many causes might be given; but may not one of the chief be that the prayer of our Lord mentioned above has been forgotten by Christians? It is a well-known fact that the world judges rather by what it sees than by what it hears. And does it see that all Christians are one? By no means, unhappily. Even in the days of the apostles, the deceitful foe tried to rend the garment of the Lord asunder, and not without success. In Corinth the believers were split up into four different parties; in Galatia somebody was preaching another gospel; and Rome, which tried to keep the unity of the Church, knew later of no other means of doing so than by persecuting, torturing, and burning dissenters—a proceeding it has never yet rejected. And this mode of promoting unity has not only been followed by the Russian Church, but also by different evangelical bodies, till the principle of religious liberty has at length brought the spirit of persecution, but not of intolerance, to an end. But as yet believers are to be found who not only try to unchurch, but also to unchristianise, those who cannot agree with them in

all matters concerning church politics, discipline, doctrine, etc.; and although there may be few who say with the Scotch-woman, "I know only one true believer, and it is myself," yet this spirit of intolerance may not be unknown to us: at least, in my country I have found somewhat of it. To that spirit of intolerance the Evangelical Alliance has for fifty years tried to put a barrier, making it clear that there is a difference between essential and non-essential: that even if there is a diversity, yet there is a unity in diversity, and that all who are united in the essential ought to allow that they do not agree in the non-essential, and ought not to try to win believers over to their different non-essential standpoints and tenets, but remember that here on earth we see in a mirror darkly, but then face to face. When believers have been so forgetful of the wishes, yea, of the prayer of their Lord, it is not to be wondered at that His aim, that the world might believe that the Father had sent Him, has not as yet been realised. One of the first reasons for reigning unbelief—or, rather, the want of belief—is the uncertainty of what is the right belief. "How can we know what we shall believe?" say not only those who will not believe, and seek an excuse for their unbelief, but also earnest inquirers, when Christians are so fearfully varying from one another as to what is to be believed, and if they bite and hate one another, if there is so much disunion, even if believers cannot agree with one another, if they are always trying, even under a friendly mask, to win another over to their special tenets and opinions.

I was to speak about missions; but I think the question of missions and the Evangelical Alliance are closely connected with one another. How can any hope be entertained about the fortunate propagation of the Gospel among the heathen, when Christians are so divided? Many years ago we heard the New Zealanders complain that when missionaries of the Church of England came to them, then came Wesleyan missionaries, and later Roman Catholics—and these assured them that both the Anglicans and Wesleyans were heretics. And nevertheless all said that they preached the Gospel of Christ. Whom should they believe? The Roman Catholics, with their infallible Pope, creep in everywhere. Their principle is, as they openly avow, not so much to preach Christ where He is not known before, or to fortify their existing missions, but to creep in where Evangelical missions already

exist, and try to bring confusion and destroy these missions. On that principle they are everywhere; we hear that from missions in all countries, where the Romanists have liberty to do it, and where they can afford the necessary staff of labourers. How far that can be a fulfilment of the prayer of our Lord I have no need to say; it can only be defended on the arrogant pretence that the Holy Catholic Church is the Roman Catholic Church, and that no salvation is to be found outside of it—a pretence the falseness of which I have no need here to display. But even among what we may call Evangelicals such intolerance is to be found in the mission field. Ever and anon there are held great missionary conferences in India, China, and other countries, whereunto all Evangelical missionaries are invited; the aim is not to make resolutions, but to learn of one another's work, to have friendly intercourse, and to discuss questions on missions. But there are some few Societies whose missionaries always shine by their absence, and one would almost believe that they or their Societies (for I do not know if they act on their instructions, or on their own responsibility) look upon others as upon unclean birds; as I remember to have heard, many years ago, a great party leader say at a conference, "The Evangelical Alliance is an assembly of clean and unclean animals." And when we look on the mission field we can make the same observation. Some mission fields are overcrowded with Societies, others are completely void of them. It is but natural that in very great cities and seaports, as Calcutta, Bombay, Madras, or Shanghai, and Canton, different Societies are represented, especially when the same is done as I lately have heard that the different missionaries have done in Madras—that they have divided the town into districts, and assigned these to the different missionaries, in order that they might not meddle with one another. That is acting on the principle of the Father of believers. But where the whole land is before us—and in many places this can be said—why encroach one upon another? There are Evangelical Missionary Societies who seem to act upon the above principle. Their peculiar system or doctrine they wish to be represented everywhere; and when a new mission field seems to be promising, there they go, even when they cannot maintain their position where they are already, and even if their work there has much need to be strengthened; or, as one Society does, where some three

or four of their converts go, they send a catechist to them and start an outpost, even if it is in a district occupied by another Society—perhaps of the same denomination, but another country. In this respect it is very happy to belong to a little country, and a small Society; then the temptation is not so great. We, in our Danish Missionary Society, have given our missionaries very strong instructions not to encroach upon another Society; and when lately we began in China, we took all care to agree with the Societies represented in the neighbourhood, that we might live in friendship with one another. That it is difficult for the heathen world to see that the truth is to be found in these different Societies rivalling one another, and to think that they are one nevertheless, that here is the truth to be found—is easy to conceive. Happily the common sense of the missionaries, and the Spirit of Christ, who enlivens many of them, gains very often the victory over their denominational feelings. Again and again we hear of brotherly love and fraternal feelings found with many of them, and they assure us that in the mission field the differences which separate them at home dwindle almost wholly away, and that the points of unity are so many and so essential, that they feel themselves as brethren in Christ—utterances with which we of the different committees often have some difficulty in rightly agreeing.

But cannot anything be done to take the scandal away, and show the heathen that all Christians are a unity, and that thereby they may believe that Jesus Christ is sent by the Father in heaven? First of all, we must resign in some respects. Unity among believing Christians of all Churches and denominations is, at present at least, a Utopian thing. It can best be seen in the efforts of the Pope to promote unity. It is very curious to read the utterances of men, who otherwise show that they can think clearly, and who speak about the charitable and noble thinking of the Pope in his efforts for the unity of the Church. For what shall be the condition of unity? Complete surrender to the infallible Pope! That would only be a monstrosity. But he cannot put any other condition, otherwise the foundation of popery would be given up. Therefore no unity can be hoped for with Christians who adhere to popery, nor, I fear, with the Russian Church with her Pope-Tsar, unless she alters her principles. But I think it should not be impossible to hope for a unity among Evangelical

Christians: not a unity of Churches, but a unity of believers. Yea, a unity of Churches may seem an impossibility in our, and perhaps the next, generation, unless the coming of our Lord to the Millennium might alter the minds. But there may be a unity of Christians in a diversity of Churches. First, then, we are to cultivate and elaborate the spirit of the Evangelical Alliance. We are to make it clearer and clearer to ourselves that we can cling to our special Church, its doctrines and discipline, and yet not look upon her as the possessor of the whole truth, nor look upon those who cannot look upon all things as ourselves, as upon men who will not give the truth room in their hearts. And as to the Missionary Societies, I think they, at least at home, may continue to have their denominational standing. As you know, it was hoped a century ago that there would be undenominational Missionary Societies, and on these principles the L.M.S. and American Board were organised. But ere long denominational Societies were started, and these two Societies are practically, though not theoretically, denominational. And the China Inland Mission, which is undenominational, has, as I have heard, deemed it right to put the missionaries who belong to the same denomination in the neighbourhood of one another. Even in Scotland the essay to let the missionaries of different Churches work together has only been made in Livingstonia, and the different Churches have all retained their organisation. But what could be done was not to encroach upon another. To sit at home and distribute the whole mission field among all the Societies would be very unpractical, even if it should be a country alone which in such a way was mapped out, like Gutzlaff tried to do with China. But the different Societies should think thereabout, if they can practically keep up their whole mission field, or if it would not be better to give up a part of it to a Society which has need of enlarging its mission field, and perhaps works in the neighbourhood, and whose principles do not in too high a degree vary from theirs. And a Society which is able to enter on a new mission field should try not to encroach upon the operations of another Society, but try to keep up friendly relations with its new neighbour. On the other hand, does it seem to be right when a Society claims a mission field as its own which it practically neither now nor in the near future can occupy? And when an opening shows itself in a country where a Missionary Society is already

in the field, no other Missionary Society ought to hasten thither to share the good prospects, but it ought to rejoice over the blessings given by God to other Societies. In this respect it is to be rejoiced at that no Evangelical Society has intruded upon the work of the C.M.S. in Uganda. In this respect the Roman Catholics, however, have made themselves guilty. And now, when we turn to the mission field, how can the principles of the Evangelical Alliance be realised there? First of all by respecting one another, by loving one another; by not longing to win over the converts of another Society, but by rejoicing over the progress of another Society than its own. The aim of the Evangelical Alliance is not to unite Churches, but to unite believers. It cannot be doubted that National Churches will be organised in India, China, Japan, and elsewhere. And they will certainly not be shaped exactly after the form of any of the Churches which now work there; many of the denominations, which have their relative right of existence in the countries where they originated, have no right to be continued in the mission field where they cannot be understood, as they are wanting their historic foundation there. But I do not think the time is ripe as yet to organise National Churches from all the different Societies which are in the country. In Madras, Mr. Pulney Andy and friends have arranged what they call the National Church of India, and they wish that all Societies shall hand over their converts in South India to this Church. But it has not been done as far as I know by any of them, nor do I believe that the time for it has yet come. But I think it is a step in the right direction. And what is right is what has been done in Japan. There the converts of the Presbyterian, Reformed, and Congregational Societies have been united into one Church; the converts of the English and the American Protestant Episcopal into another. And it is said that the like shall be done with the Methodist converts of the different Societies. That is a step in the right direction; for it is impossible for us to understand why converts of the Societies from the different countries, but of the same denominations, should be held apart from one another merely on the ground of some small technical differences. It is remarkable enough that such a thing is first practised on a great scale in such a new mission field as Japan. On a lesser scale the same is done in the New Hebrides, Manchuria, and Fukien. But it is to be hoped that it will be

practised on a larger scale, and when the different Societies work more as a unity, the world will get its eyes the more opened to the fact that Jesus is the only Saviour sent by His Father.

A hymn was then sung.

Dr. F. W. BAEDEKER.

I feel somewhat out of place with this dear man in the chair, because I am not a missionary in the strict sense of the term. I was born a German, and in 1860 I became an Englishman, and in 1866 I became "a heaven-born," and ever since I have been a heaven-born man, and I boast that my name is written in heaven. Since then my business has been that of a messenger for the King. I am a debtor now—debtor to the Germans, debtor to the English, debtor to the barbarians, debtor to the ends of the earth. If I were only an Englishman, I should be a debtor to this country; if I were only a German, I should be confined to Germany; and now, having been born from God, the whole world is open to me, and that same wonderful Gospel which we have heard so mightily witnessed to in these days—that same wonderful Gospel is worth carrying to the ends of the earth. It is wonderful, but somehow the Lord has enlarged my borders; He has opened the world to me in a wonderful way, and for some years—some nine years—He has opened the dark places of the earth—the prisons of Russia and Siberia—to me. If you want to be happy, I advise you to search out some of the dark places of the earth, and pour into them a little light. It is worth spending your life if only to carry a glimmer of light into some of the solitary places of the world. To do so is worth going to the ends of the earth, and you will not think it a hardship. People talk of hardship: I do not know any such thing—the word is not in my dictionary. Serving my Lord is all joy, and the older I get the more joy I have in such service. I have not yet done with Siberia, my heart is still there; and if I could once more get to these dark places of the earth, to the island of Saghalien, that would be my joy. I have been consulting my purse, and if I am not sent by anyone, I shall just take my orders and go. It is there where my heart is. I want to take the light of the glorious Gospel into the darkest places of the earth. That was

a real feast-day to me when, nine years ago, the "permission" from the head of the Prison Department in Russia was put in my hands—the permission to visit the whole of the prisons of the Russian Empire. What a field! Some of you would be delighted to have such a privilege. This permission enabled me to go from place to place—on and on and on—carrying me to districts where otherwise I could not have gone. I was compelled to go, because there were still prisons to be visited. It was nine years ago that I first entered Siberia. A beautiful land is Siberia; there nothing has been spoiled by the hand of man. Railways and the march of civilization have in many ways spoiled the beauties of this part of the world, but in Siberia you see nature and all things as God made them. In Siberia, too, you have such a long stretch of this fine scenery—you do not, as in England, find a little of it, and quickly find it vanish, marred by the hand of man—and may go on from three, four, five, six, or seven days, and find everything that is marvellously beautiful. When I first visited Siberia, I went to one of the large prisons, situated just as you enter the country. I went about talking to the people, giving them books, and particularly *the Book*—the only book worth giving, the New Testament.

I can never be thankful enough for that noble society—the Bible Society—which prints the Bible in so many languages. I never miss an opportunity of speaking a good word for that society. It now circulates the Bible in some 330 different languages. I myself have distributed the Book in thirty or forty different languages in Russia alone. There is a wonderful opening in that country. You can "spend and be spent" in that land. We have not yet done with it. There is no fear of treading on other people's toes, no fear of coming in contact with, or interfering in, other people's work. You have the whole stretch of country before you, and there are "treasure houses" in Russia. I once came far down the country to Caucasia, to the dear old mountain of Ararat. A wonderful sight is that old mountain. If you want a good tour, take a journey to that old mountain, Ararat, and if your faith is shaky, just go and look at Mount Ararat. There it has stood for thousands of years, and is not tired yet. There is a sort of saddle near the top, where they say the ark rested. If you ask the people round there what they call the mount, they reply "Noah." At the bottom of the mountain,

too, there is a very ancient city, or, rather, the ruins of a city called Nakitchvan, which is the Tartar name for "where he first dwelt" — where Noah first dwelt. Round Mount Ararat there are about fifty nationalities. I wish I could send some of the Mildmay sisters there to work among these various nationalities. These nationalities are just the remains of the "confusion of tongues." Each one speaks a different language. They are the finest men you can possibly see; I rarely see in London anyone so physically fine. They walk about majestically, and there is a grandeur about them. We are all so dwarfed by civilization; our growth has been crippled by ages of civilization. These men look as if they had just left God's hands. Then what is so precious in visiting this part of the world, you are visiting Bible lands—a people with Bible habits; and if you forget to read the Bible, you see the Bible lived out in the life of the people. These people do not read the Bible, but they live the Bible. To see a shepherd leading forth his sheep takes you at once to the description, the beautiful description, of it in God's Word. The thing is enacted exactly in that country to-day. These people have never had the Bible, but the every-day scenes there show how true the Book is, and how true are the pictures drawn therein. Here people are continually changing, fashion changes; but there a thousand years have passed over the country, and everything is practically the same now. The dress that served their fathers and grandfathers will do well enough for them. They walk along, as I have said, in a majestic manner. I cannot tell you what a joy it is to me to go into those dark lands. In Russia it is a happy experience to give the Bible into a peasant's hands. He will dance with joy, and jump about in the snow, because he has God's Book. He will go home, and call his neighbours together; they will read it together. He will press it to his heart, and stay up all night to read it.

What has been the effect of this work? You have all read about the Stundists. I wish all Christians were as devoted as the Stundists. The Stundists are a people who have received the Word of God—whatever portion they have received they again give forth. They do not form a Missionary Society, such as the one our Chairman is so deeply interested in. They themselves go and do the work, and the Stundist people are the great hope of Russia, though they have been

sent into banishment far away down into Caucasia, some into the very place I have been referring to, the district round Mount Ararat. They are banished, and have to spend five or ten years in exile, but wherever they go they leave traces. I hope you, too, leave traces wherever you go.

These Stundists are apostolic missionaries; they do not require grand meetings, or a grand hall, but wherever they go they preach the Gospel. It is a matter of mouth-to-mouth evangelization, and whatever they receive they pass on to another. So the Stundist movement has spread all over the land. When the authorities could not tolerate the movement any longer, when the priests were anxious about it, they engaged the police to stamp out Stundism. They have been at it for many years now; I cannot say how many years. They have persecuted them, banished them after putting them in prison, but the Stundists still survive. The more they are repressed—what does it say in the Book?—"the more they multiplied." The authorities can banish and kill men, but they cannot kill the Gospel. I wish, dear friends, you could see some of these Stundists. I wish you could have a little talk with them. When you think of England, this island, you say, "Oh, this great, great Britain." After all it is a small field to work in.

And why has Great Britain been so wonderfully blessed of God, but in order that these good things may be passed on to others? If the living water does not flow, it stagnates and causes disease. This stagnation of Christian effort leads to divisions and the dislike of one another. What are all these divisions but a state of congestion? The Church of God suffers from headache, from cold feet, and cold hands. What has to be done? Circulation has to be restored, and the blood which has accumulated in the head has to be drawn off to other parts of the body. I wish you could join me in this work. I wish your heart was drawn to it. It is the joy of my heart to do a little work of that kind.

I wish you could just go into Hungary. Lately I was in that country, and it is the darkest of places, but how people received one simply for the Lord's sake! I went into two theological universities, where the students studying theology are preparing to be preachers. If I had been the King I could not have been received more grandly. The dear Bishop would sit at my feet and listen and listen, and there

was also present the Professor of Theology, a fine, clever man, whose joy it was to translate my English into Hungarian. Then the dear Bishop made a long speech, as if I had been some grand person. The Gospel will do wonderful things, and nothing but the Gospel will leap over the boundaries of nationalities. I have no patience with national Christianity. There is no such thing in the Book. The Christianity of God is a heaven-born thing. From Hungary I had the joy of going into Roumania. Of all places in the world Roumania is the darkest. There they have a *form* of religion, but to spend a Sunday in Roumania—well, you might as well go to Epsom races. There the whole Sunday is spent in pleasure-seeking. Yet even in this dark place—an out-and-out worldly place—we had a nugget of real believers, who had come from different nations. They were a few of my dear Stundists, who had preferred a voluntary banishment to a forced one. They were threatened to be banished by the Russian Government, and they left the country and went to Roumania. Then we had some Armenian refugees from down-trodden Armenia, also some Germans and some Jews. I wish you could have seen us. It was such a Whitsuntide—Whit Sunday—a resemblance to that meeting in the upper chamber; we had ten nationalities, all speaking the language of praise. It warmed one's heart, and did one good to have fellowship with them. We practically represented the whole of Europe. My brethren, these are your brethren, they belong to you, and you to them, and these dear Stundists rejoiced when I told them the people of England want to share their sufferings. They have a right to it, and they have a claim upon you, you who are more highly privileged. That is the oneness of the Body of Christ. Do not limit this to the few people who come to Mildmay. Do not limit it to those who know each other and love one another, but go beyond the borders, and love Roumania and love Armenia, love those who sit in dark places. A little bit of love spent there will give a large return. They will give you much love, and will treasure any little mark of love you spend upon them.

When I came to Saghalien, which lies like a long serpent at the end of Siberia, a little beyond Japan, the Governor said to me, "You have come to visit the prisoners? We have not many prisons, but we are all prisoners. Every man and woman you see is a prisoner. They are all prisoners

except those who wear uniforms." I had full scope there for my work. The people were astonished at my going to the place. They said, "Why, this is the place in which there is no hope!" "If that is so," I said, "I ought to have come to you first." "Forgive me," I said, "for not coming to you first of all. The place where there is no hope, that is just the place for the message of God." My heart longs to go once more to that far-off place, to this Saghalien Island, and I know I shall have your prayers that God may open the door and make the path plain for me to again visit these dark places of the earth. The soil there is virgin, and the sowing of the seed yields one hundredfold. The last time I was in Russia a nobleman came to me and sent in his card. "Do you know me?" he said; "I met you in East Siberia." I said, "Yes." He was then employed by the Government, and the Governor sent him to accompany me when visiting the prisoners. This man, after four years, had come to me. He said, "You talked to the prisoners, and the message hit me." Praise God. He is a converted man now. The corn-seed was cast sideways, and fell in his heart. The message hit him. The Word of God operates with mighty power. When cast forth it is the imperishable seed, and when sown in virgin soil you get a whole crop, and the crop multiplies and multiplies, and that is the joy of my missionary work. God bless the dear Russians and the Stundists.

The CHAIRMAN: We should like now to pray for the Stundists and all the people Dr. Baedeker has been referring to.

Dr. BAEDEKER and a gentleman in the body of the hall followed with prayer.

The CHAIRMAN then asked the Rev. G. K. Baskerville to address the meeting, observing that it was now just twenty years since the first party of missionaries left for the Congo.

Rev. G. K. BASKERVILLE

(Uganda).

I want to tell you something of what the Gospel has done in Uganda. First let me tell you about the changed lives of men, of drunkards. Let me tell you about one drunkard. This was a man who was the market-keeper in the capital.

When we arrived in the country he was one of the first to whom our attention was drawn as being a notorious evil-liver. He had been baptized some years before, but had gone back. As market-keeper, he had the privilege of taxing all goods brought to the market for sale, and, amongst other things, the native cider. He was constantly in a state of intoxication. Let me give you another picture of that man. It is Friday, the day of the monthly meeting in Mengo, the capital. The large church—built by Christians, supported by three or four hundred tree-trunks, holding a congregation of between 3,000 and 4,000 people—is filled by those who have come to hear the news of what God is doing in the outlying districts of the country. One after another the various teachers from different parts of the country stand up and tell about their work, tell about their needs, tell of their success, tell of their failures. Generally, too, there are some few people to whom we have to say “Farewell,” those who are going out for the first time, or who are returning to their work. Some of them will be going to other countries, for the Church in Uganda has become a Missionary Church. At some of the places, 200 miles distance from Mengo, the native Church has teachers at work. When “Farewell” has been said to these men, a prayer will be offered, a hymn will be sung, and then the collection will be taken, for the native Church in Uganda supports its own teachers, and supports its own Foreign Missions. The collection will be taken not only in money—and when I say “money,” I mean the “cowrie” shells which are the money of the country—but also in “kind.” You will see a long stream of men coming up along the centre aisle, each with his contribution, and then a long stream of women, mostly carrying bundles of bananas or sweet potatoes, sticks of sugar cane, native produce of all kinds, as also goats, fowls, cloth, and mats. These will be placed in a great heap in front of the Lord’s Table. When the service is over, the congregation leave the church, and go outside, where an auction is held, and all these things are sold for the benefit of the Native Church Fund. Who conducts that auction? That old drunkard, that market-keeper who was such a notorious evil-liver when we first arrived in the country. He delights not only to be present at that monthly Missionary meeting, but also to be with us on Sunday at the Lord’s Table. He also brings a large subscription himself to the monthly meeting, and conducts the auction, for which his

position as market-keeper eminently qualifies him. He was brought to the Lord at a time of blessing we had in the year 1893. I could tell you about a Mohammedan. This Mohammedan said, "In the old days I was like a bird trying to fly without wings. I was trusting to my fastings, my ablutions, my prayers, to save me, but I found it was no use, and now I have found Jesus Christ. I have now found wings, and now I can fly."

I want to tell you another way in which the Gospel has influenced the country, that is, by changing public opinion. You all know what a difficult thing public opinion is to change; how difficult it is to go against public opinion; how we do certain things because other people do them; how we dress in a certain way because it is the fashion, as our friend was saying just now. Public opinion has been changed in Uganda, particularly in the case of slavery. In the reign of the late King Mtesa the practice of buying and selling slaves was abolished, but it is only lately that the old custom of domestic slavery has been put an end to. One of these domestic slaves, a small boy, had been ill-treated by his master, and took refuge with one of the Christian chiefs. The Prime Minister of the country said that domestic slavery being still the law of the land, he must give him up to his master. The master applied for him. The chief refused to give him up, saying he had conscientious reasons for objecting, but, it being the law, he was ultimately bound to do so. He had to do it. He gave the boy up to his master. He got together some of his friends, some of them leading chiefs, and they came to Bishop Tucker and asked him to give advice on the question. "I shall not advise you one way or the other," said the Bishop, but he read some portion of the Word of God, the passage stating how Christ gave commandment to "love one another," and various passages in the same strain. "Now go home and pray about it," said the Bishop. They went home and prayed about it, and they, some forty of them, came back in a few days with a letter signed by all, in which they expressed the wish that their country should have the privileges of freedom. The Bishop took the letter to the Consul-General, who was at that time in the country, with a request that it might become law. And domestic slavery was abolished, and the Gospel thus changed public opinion.

Testimony, too, has been borne by various peoples to the power of the Gospel in the lives of the Christians. Let me tell you of one testimony borne by Roman Catholics to the changed lives of the Christians. This was on one of the islands of the Lake where the chiefs were Roman Catholics, and where the majority of the people, therefore, were Roman Catholics. But there were still a few Protestants on the island, and to shepherd these a teacher was sent by the Native Church Council. The priests wanted to know why he had come, and who had sent him. He said he had come to look after his sheep. To-day on that island there is a large church, ninety feet long and thirty feet broad, filled with a great congregation, and there are also several smaller churches. The Roman Catholic Christians on that island have nicknamed their Protestant brothers "the people of the Holy Ghost."

Testimony has been borne to the power of the Gospel by the heathen in many remarkable ways. The most remarkable, perhaps, is the following. In the country there have always been very absurd and very ridiculous ideas with reference to Christian baptism and the Lord's Supper. I need not trouble you with details: some of them would pain you, some of them would make you smile. At first we were made to smile in reference to one of them, but on thinking it over we took courage, because it just showed us that the lives of the Christians were having an effect upon the heathen. The idea in reference to Christian baptism was this, that when a man was baptized, a hole was made in his head, and that into this hole a powerful medicine was poured, which killed the old heart, and produced a new heart which could not lust. The heathen had seen that the lives of the Christians were different from their own lives, and different from the lives they had lived in the old days, and they accounted for it in this strange way. The Gospel has been the power of God in Uganda.

You will find in Uganda more than 200 places built for the worship of God by the people for the people. These Christian places are manned by Christian teachers. More than 400 native teachers do the work — we, the white missionaries, could not have hoped to do the work without the assistance of the native teachers. At one time they seemed to think that every town and village of their land would be supplied with a white missionary from Europe,

and as long as they thought that they did not see the use of doing the work themselves. There was a time when they were quite contented with a passive Christianity. They were content with what has been called the sheep-side of Christianity, and they did not become soldiers. As we were told the other day, in a mission held in my father's parish, there are two sides of Christian life—the sheep-side and the soldier-side. It is very nice to be a sheep, to be taken off to be fed day after day, and there is the other side of Christian life, the soldier-side. We learn that we may teach, we receive that we may give out. "Ye are the light of the world," our Master said to us. "Ye are the salt of the earth," and if the salt have lost its savour, or keeps the savour to itself, what good is it? There was one time when the Church of Uganda was like that, and then God just showed us, who had been sent out there to teach, that, to a very great extent, we were the cause of this. We had been very much cast down by the lack of zeal and energy displayed by the native Christians, also by the low living of many of them. It was Christmas, 1893. One of the native Christians had said that he wished his name read out in church as no longer a Christian, because he received no benefit from the religion. We had all met in the capital, as we were expecting a new party of missionaries. We heard that they had been delayed at the south end of the lake. If they had been in time, we should have gone back to the various stations, and as far as we can now see, the blessing we ultimately received would not have come at that time. As the world says, "They happened to be delayed" at the south end of the lake; but we do not think there was any "happening" in the matter. It was just God's ordering. One of our brothers had gone to an island on the lake, and while there read a little book; this little book spoke of "the baptism of the Holy Ghost," and was blessed to our brother, and he saw wonderful things in that island. Some of us heard thereof, and were led to search our hearts, and we found we had not been working in sole dependence on the Spirit. We had been trusting too much to plans and organization, and all kinds of things; these are all right in their way, but unless all work and service spring from the true source, these services and labours are of no real import. You go to the nursery to see your children; you find them very happy; they are building up a number of cards, making a

“card castle.” They build it up, story after story, and perhaps a little breath of wind created by the opening of the door, for instance, will bring the whole thing to the ground—to nought.

St. Paul says there are two sets of believers—one class who build on the foundation “wood, hay, and stubble”; and the other who build on the foundation “gold, silver, and precious stones.” Wood, hay, and stubble are good and all right as far as they go, but in themselves they are nothing. We want to build upon, and have a foundation of, gold, silver, and precious stones.

And the difference between men who work with the power of the Holy Ghost and the men who work without it, is that the one person is doing man’s work and the other God’s work; one will stand and the other will not. So God just showed us at that time that we should make a special effort to stir up the native Christians. But how we longed to have someone fresh from meetings like this to stir up the native Christians! There were, however, 825 miles between us and the coast. It was a long journey; it takes four or five months to get to Uganda. We saw how impossible it was that we should get this help. But God showed us what He would have us do—after prayer. We had some special services, and during the next few days that man who said he had obtained nothing from his religion came and testified to us that he had found the Lord, and that Christ was now the centre of his religion. He went to the chief of the country and said, “I want to give up my chieftainship, because the things of the world have come between me and God. Give me a small piece of land, that I may live upon it.” Numbers of others found a blessing. There was great joy in that city, and they said, in their native language, “Joy is going to kill us”; but it did not kill them—it set the natives to work for the Lord Jesus Christ. They came to the native Church Council, and said: “We want the light to be sent into the dark places of our land, where we know that they have never heard of Jesus. The nations lie about us in great ignorance.”

Uganda, in old days, had a very great political influence on all who lived round the great lakes, and large political success. That influence has passed away, but it has been replaced with something better, a spiritual influence, and we now see that God intends to evangelize a large part of Central Africa by the natives of Uganda.

A very unusual fact in connection with Uganda is that the natives have become the pioneers. This is quite reversing the order of things. Usually the European is the pioneer; he goes into a new country, and, with God's blessing, he gathers round him a small band of converts, and they help him in his work, and, perhaps, he is able to leave them and go into other countries. There are still 500 languages in Africa to be reduced to writing, in none of which the Word of God has yet been translated: in Africa 500 languages not yet touched by any Christian missionary. I seem to hear the cry from our Lord on the cross, "I thirst." That divine thirst has never yet been satiated. There was David surrounded by the hosts of the Philistines. He longed and said, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" And the three mighty men broke through the host of the Philistines and drew water out of the well that was by the gate. *Our King thirsts.* Who is going to give up something, dare something, accomplish something that may assuage His thirst?

MR. WILLIAM C. MORRIS

(Boca Mission, Argentina, South America).

It was my privilege to attend, a few nights ago, a Missionary Meeting, which was addressed by one of London's most eloquent preachers, and the speaker mentioned that at a large missionary gathering, which he had attended many years before, the veteran African missionary Moffat broke off the thread of his address, and exclaimed, with impassioned fervour, "Oh, Africa! Africa! my heart bleeds for thee!" And it is only necessary, dear friends, to know a little of the state of South America to make your heart wring with anguish, and to know what heartache for godless ones really means. On the continent of South America we have a population of over forty millions, and of these more than thirty-nine millions have no knowledge of the Lord Jesus Christ as their Saviour — no knowledge of the Word of God. I can speak intelligently on this matter, having spent all my life there from childhood. Strangely enough, the first Evangelical missionary party which went to foreign lands proceeded to South America. It was a little missionary party sent out by the Huguenots; they all perished, every man. For more than three centuries South

America has been held in most abject bondage by Romanism. In view of the Pope's Encyclical and the discussion thereon, I should like to say that if you want to know what Romanism undisturbed, untrammelled, and having full reign, means, you must go to South America. Not in Spain or Southern Italy can we see the evil results of Romanism as we can witness them in South America. For 300 years these people have been surrounded with and trodden under foot by a system which professes to be Christian, but denies Christ and denies to the people the Word of God. During the short time of my Christian life, I have found Romanism to be more awful than any form of heathenism. One prominent evil of the system is that it denies Christ all along the line; and another evil of the Romish Church is that it denies the people the right to read the Word of God. It is one of the great surprises which come to the native convert when he learns that there is "a Book written by God." You are all acquainted with the troubles—political, social, and otherwise—which we have had in South America during the past seven years. You have heard of the individual dishonesty, the social immorality, the fraud and deception of every kind rampant in all these countries; also the almost perpetual state of civil war. We who live among these people can trace all these evils to the baneful influence of Romanism. In passing I would like to allude to two facts, which are of great interest to Christian students, and, indeed, to all interested in Foreign Missions. They are these—that widespread atheism is the outcome of this terrible system of Romanism which prevails in the leading states of South America; particularly is this so in the Argentine Republic, Uruguay, Chili, and Brazil. There is an awful—a foul—spirit rampant which leads many of these people to deny all that is holy. We who live there can, in some measure, understand why this is. From the cradle the children have been trained in hypocrisy—in deceit; they have been deceived by those who have taught them from infancy, trained by those who they had been led to believe were the representatives of God.

The priests in South America, as in other places, arrogate to themselves the title of representative of God, and as the boy develops into manhood, and the girl into womanhood, and as they observe and read for themselves, they come to see that this representative of God, falsely so called, is a man whose

life will not bear investigation, that oft-times his life is dissolute and immoral to the last degree. And then, not only is atheism produced among all classes of the people, but there is a complete revulsion from Romanism. Yearly, thousands are leaving the Church of Rome, and these people stand there—thousands of them—stand in this appealing and pathetic condition, seeing the falsity of Romanism, but fearing to drift into atheism, waiting to receive that Gospel which will be first taken to them. In the language of the people Romanism is called “the religion of money,” “the religion of commerce.” I remember once, in Buenos Ayres, someone expressing great surprise as John iii. 16 and similar passages were read and explained, passages which emphasised the freeness of the love of God and the freeness of forgiveness—that it is “without money and without price.” “Is it not true,” she said, “that every year we must take a certain sum of money to give to the priest, to purchase forgiveness? Is not this true?” It is wonderful, too, to see the earnestness, when they have come to a knowledge of truth, with which they tell others of the free salvation. “Do you not know,” they say to a neighbour, “that it is not true that salvation is an article of commerce? It cannot be sold as tea, sugar, and coffee. It is free.” “God does not,” they say, “hate you, nor is He seeking to cast you into purgatory if you do not make a payment. God loves you, and here is His Book, which tells you of His love.” The way in which they tell each other the good news is wonderful. We have there the history of the Primitive Church repeating itself—Andrew seeking Peter, Philip seeking Nathanael, coaxing one another to Christ. Most of the work is done in this simple way. In the history of the four leading nations of South America we have discovered that the greatest enemy these young republics have is Romanism. We have discovered that the priest teaches the people to disobey the national law. The Nuncio of the Pope in the Argentine Republic was banished because he taught the people to disobey the national law. We hope we shall never have another Nuncio.

In conclusion, I want to tell you of the lowest district of Buenos Ayres, the Whitechapel of the city. The work here commenced in 1889, and for about two years and eight months we suffered a tremendous amount of persecution. There was only one worker among the native people, and his life was

repeatedly in danger. I cannot dwell on the details of the opposition, but it did good. We advertised the work; we had two to three thousand handbills distributed. But when the opposition commenced, the priests from the churches in the neighbourhood and surrounding districts warned the people never to visit us, never to accept copies of "that awful book written by Martin Luther for Protestants." We were called "demons in human form," and the people were told that if they had anything to do with us they would come to be as we were. Of course, but in another sense, this was what we wanted. Many who first heard of the work from the persecuting priests came to us out of mere curiosity, but have since found the Saviour, and are among the best members of our native congregation.

I want to tell you that the people come easily to the Lord Jesus Christ. There is no hanging back, and when they hear of forgiveness they accept it at once. One old lady—she was eighty years of age—told me after the first of our services she had attended, that if what I had been saying was true, she had been seeking it for more than sixty years—groping in the Church of Rome. She was once the wealthiest woman in the neighbourhood, but was now very poor, having given more than half her wealth to the priests. She readily came to a knowledge of the Saviour, and afterwards brought three of her married daughters and a married son, and these three women and their brother are now living intelligent Christian lives. They are earnest and practical in their Christian life.

We know of 256 who have come from the superstition of Rome and atheism to an intelligent knowledge of the Lord Jesus Christ, as the result of this Mission, from 1889 to the present time. We have nearly 600 children, gathered from the streets, connected with our Sunday and Day Schools, and a number of the converts give themselves to earnest Christian work. South America has long been the neglected, forgotten continent. When we tarry at the throne of grace, let us add to our prayers the workers, the native converts of South America, and the great needs of that vast continent.

The meeting closed with the blessing.

CLOSING MEETING.

FAREWELL GREETINGS.



AT nine o'clock the two meetings were merged into one great gathering in the Large Hall (still under the presidency of Mr. WILLIAM E. DODGE), for brief farewell greetings and responses.

The following letter was read from Lord Polwarth, President of the British Evangelical Alliance:—

“WARLIES, WALTHAM ABBEY.

“Dear Friends of the Evangelical Alliance, and dear friends of Mildmay,

“It has been the Lord's will that I should be laid aside from the great gatherings at Mildmay since the first days.

“I would fain have spoken a farewell word from the depths of my heart. I can only end where I began, and say, He who is the beginning is also the end. Jesus Christ, the same yesterday, to-day, and for ever. He is infinite in His being, and it is our privilege to live upon Him in all His fulness, and it is His glory and joy to lavish all on us. Brethren, no matter where we live, He is there. The risen Christ by His divine power, and in the riches of His grace, go with you all to your homes and various spheres of work, blessing you with all blessings!

“I thank you for your prayers, and while I fain would have been more with you, I feel it is now best I should return home, as I am not in a state of health to render any further service just now. The God of peace and of all comfort be with you.

“Yours in Him,

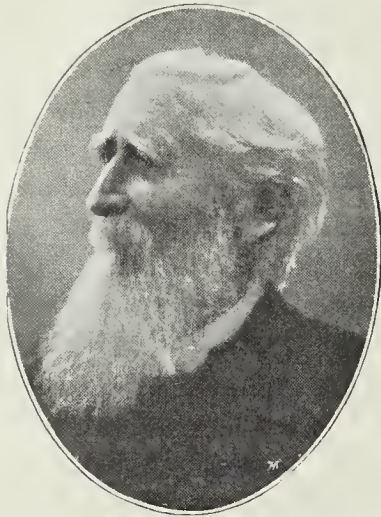
“POLWARTH.”

The CHAIRMAN then called upon the Rev. Dr. Murray Mitchell, who had been selected to give expression to words of farewell in the name of the British Evangelical Alliance.

The Rev. J. MURRAY MITCHELL, LL.D.

Dear Brethren in Christ Jesus,—Our meeting is about to close. Only a few words of farewell remain to be said. I regret that our revered brother, Mr. William Arthur, is

not here to say them. No man could do it more fittingly. Mr. Arthur is an Honorary Secretary of the Alliance, and has taken the deepest interest in its proceedings all these fifty years. By desire of the Council I try to supply his place.



REV. J. MURRAY MITCHELL, LL.D.

This surely has been a remarkable convocation—remarkable in many ways. For one thing, what a multitude of nationalities has been represented! On the great day of Pentecost the assembly was composed of men drawn from every province of the Roman world; but the brethren who celebrate this Jubilee have come from “regions Cæsar never knew”—yes, from the most widely separated portions of the globe.

Our tongues are many: our hearts are one. In our proceedings there has been unbroken harmony. National distinctions have not kept us apart; no, nor denominational. We know, and have rejoicingly felt, that there is a brotherhood deeper than national, stronger and holier than the merely denominational. As the poet of the *Christian Year* expresses it:—

“ No distance breaks the tie of blood ;
 Brothers are brothers evermore.
 So is it with true Christian hearts—
 Their mutual share in Jesu’s blood
 An everlasting bond imparts
 Of holiest brotherhood.”

Yes, *the holiest* brotherhood. And we all deeply feel that the greatest of heresies would be the lack of love.

I am sure that the memory of this happy Jubilee will continue with us and be cherished by us all our life long. May I not venture to say that it will be an “everlasting possession”—in a far higher sense than the Greek historian used the words—and that it will be dear to us even in heaven itself?

And now, when these happy gatherings are over, shall we simply be where, and what, we were before? Nay; we do not part simply as we met. If our prayers have been believing prayers they have entered into the ears of the Lord of Sabaoth.

He will not forget them. Let us look up and humbly, but with calm confidence, expect to see them answered!

Moreover, we are already richer than when we came together. Valuable information has been given. Great and animating truths have been expressed. Our minds have been raised. Our hearts have been warmed and enlarged. A better, nobler, more Christ-like life is the natural consequence—a life of truer consecration, purer joy, and higher power of service. And if those of us who have attended these meetings have been thus influenced, how blessed ought to be the result to ourselves and all around us! We shall then be “vessels meet for the Master’s use”; and there can be no higher honour. May the Lord by whom, in whom, and to whom we live fulfil these hopes! May He cause brotherly love to continue! Yes, may He enable us to add to brotherly kindness charity—all-comprehending, universal love—love that finds the vent it craves for, in Christ-like words and deeds of kindness, towards the members of the Alliance—towards those Evangelical allies who are not professedly members—towards all who bear the Christian name—and towards all our brethren of the human race!

After all that has been said, and said so well, it is hardly needful to remind you that the specific work of the Alliance is not to *create* a unity, but to *confess* it. Still, let me quote the exact words which were used at the very foundation of the Alliance. They were these: “The Church of the Living God admits of growth; but it is one Church, never having lost, and being incapable of losing, its essential unity.” The Alliance strives to make this fundamental truth—with its many and far-reaching and practical issues—better understood, more deeply felt, and more conspicuously revealed. Yes; we grieve because the Church visible is so divided; but we exult because the Church invisible is one.

And now, addressing special sections of the meeting—and first those English-speaking brethren who have come from other lands, from beyond the broad Atlantic and from beneath the far Southern Cross—the Council says: Brethren, the Lord go with you! Unity of language is a bond between you and us: let unity in Christ be a far stronger bond! And let our brotherly love ever seek for great practical results! For example, let the very thought of war between the United States and Britain be utterly abhorred. Let the great rivalry

between us be in seeing who shall first rise to the height of a true Christian civilization, embracing the entire nation, high and low, rich and poor! Alas! how far off are both Britain and America from that blessed consummation! Yet, has not this hallowed Jubilee imparted a fresh impulse to make us strive to reach it? Well, let us see which of us shall do so first, and so set an example to all the nations of the earth!

Je dirai maintenant quelques paroles à nos bien aimés frères qui sont venus de France, la Suisse Romande, et la Belgique.

Chers frères, vous luttez contre beaucoup d'ennemis—les erreurs du papisme, l'incrédulité avouée, et une indifférence glaciale. Mais celui qui travailla puissamment jadis dans les cœurs des grands Réformateurs en France et en Suisse est encore agissant en vous et avec vous. Nous nous réjouissons tous avec reconnaissance des efforts que vous faites dans l'évangélisation, et des nombreux trophées que Dieu vous a donnés. Nous voyons parmi vous aussi bien que partout la preuve que l'évangile est fort dans une jeunesse immortelle, capable d'abord de briser le cœur si dur de l'homme et puis de le bander et de le guérir.

Nous observons avec intérêt non seulement votre travail missionnaire à l'intérieur, mais aussi votre œuvre au dehors en Afrique et Polynésie. Vous, nos frères Français, en particulier êtes appelés par la Providence à maintenir et à étendre l'œuvre évangélique en Madagascar. Là vous trouverez des frères Anglais et autres entièrement prêts à coopérer avec vous dans l'esprit de l'alliance Évangélique. Que la bénédiction divine soit richement répandue sur tous vos efforts soit en Europe, soit dans les pays des Païens!

Cari fratelli dell' Italia.

La lotta che voi sostenete è anche contro il papato, l'incrédulità, e la mondanità. Ma serbiamo una dolce speranza per il vostro bel paese. Vediamo quali meravigliosi cambiamenti il Signore ha già operati. Quella stessa casa di Savoia la quale voleva sterminare i Valdesi è divenuta un' amica caldissima di coloro che già furono perseguitati.

E l'Italia, una volta divisa in tanti pezzi, gemente sotto l'oppressione, e soffrendo—come disse il vostro poeta Filicaja —“infiniti guai,” è ora libera, una, e indivisibile.

In quell' opera di evangelizzazione alla quale i Valdesi da

antio hanno guardato e ehe fanno attualmente, altri Cristiani son venuti eziandìo a lavorare. Roma, vantandosi della sua unità esterna, ride e sì beffa delle vostre divisioni. È tanto più necessario che tutti quelli ehe proclamano il puro Evangelo mostrino la vera unità, l'unità dello spirito, mettendo da parte ogni gelosia. Tale, eertamente, è il vostro eom' è anehe il nostro eonvincimento, eari fratelli.

La vostra casa regnante ha per motto "Sempre avanti, Savoia"! Così diciamo a tutti eoloro ehe in Italia eombattono per la verità—*Sempre avanti, soldati di Cristo!*

Nun ein Wort au die lieben Deutsehen Brüder.

Deutschland ist ein Land tiefer Forschungen grosser Gelehrsamkeit und philosophisehen Denkens; und sein Einfluss auf geistigem Gebiete muss sehr deutlich sein.

Möchte dieser Einfluss dem Herrn Jesus immer geweiht sein!

Möchte der Geist der euren edlen Luther belebte in seinen Landsleuten fortleben!

Ihr auch habt einen harten Kampf zu kämpfen. Aber ihr könnt mit Luther sagen, ja singen—

“Ein feste Burg ist unser Gott,
Ein gute Wehr und Waffen,—

und auch Das Reich muss uns doch bleiben!”

Möchte der Geist der euren herrlichen geistlichen Lieder durchweht alle Herzen in dem Vaterland erfüllen! Möchtet ihr, und wir alle sagen können mit den Worten eures bebrühten Landsmannes Zinzendorf, dessen Naehfolger in dem Werke unter den heidnisehen Völkern ein so edles Beispiel gegeben haben, und noch geben—*Ich habe nur eine Passion; das ist Er!*

And now one closing word to all. Our Protestantism is taunted with being split into a multitude of jarring seets. Jarring? Let us roll the reproach away! Let us prove that, while sectional, we are not sectarian, and that our sympathies radiate far, far beyond our own speeial branch of the Church! And may I not extend to all Christian peoples the remark I made about the relations of Britain and America? Let the very idea of war between Christian nations be utterly abhorred! Let it be a crushing grief to see Christendom an armed eamp—the great nations standing prepared as for mutual slaughter, while

heathendom watches and wonders at the spectacle, and while meantime our Armenian brethren are massacred—all Christendom, its heart poisoned with international jealousies, tamely looking on! Is there no help? Statesmanship utterly fails: let us try, with tenfold fervency, the force of united prayer—prayer commingling from all parts of the world wherever Christians are, and rising like the voice of many waters round about the Throne! Oh! if anything will suffice, *that* will suffice to make these horrors cease.

I have mentioned heathendom. We cannot possibly forget what, in His great High-priestly prayer, our Blessed Master sets forth as the sublime result of the manifested unity of His people—that unity which, as far as in us lies, we in this Alliance seek to manifest—“that they all may be one . . . that the world may know that Thou hast sent Me.” Ah! brethren, are there still jealousies and strifes among us that retard that blessed consummation? Then, in the name of God, away with them! Fling them into the nethermost abyss!

There are words of Milton forming an invocation that rises almost to the sublimity of Holy Writ. Let us all pray that prayer, and say “Come forth out of Thy royal chambers, O Prince of all the kings of the earth! Put on the robes of Thine Imperial Majesty! Take up that unlimited sceptre which Thine Almighty Father hath bequeathed Thee! For now the voice of Thy Bride doth call Thee; and all creatures sigh to be renewed!”

Two brethren were called upon to respond—one from the far north, and the other from the south of Europe.

Pastor STORJOHANN

(Christiania).

If London is the heart of the world, certainly Mildmay has, in these days, been the heart of the Church—the living heart of the Lord’s spiritual world; and, if it has not been so, certainly it would be our fault. Yes, Christ has walked among His seven candlesticks here; and, if we ever had opportunities and grand privileges, we have had them in this Conference. We have earned forty and fifty years’ labour by the help of

brethren with whom we have had brotherly fellowship and Christian hospitality—for all of which we have not only to praise God, but also, especially we foreign delegates, to express our most sincere thanks to the dear English friends.

The simplest and most practical testimony of the truth of Christianity lies, I think, in this experience—that Christians only want some few minutes to be better known to each other than natural brothers and sisters who have known each other a whole life-time. Of this wonderful sympathy, this innermost understanding, we must have felt something in these days. In Christian brethren and sisters from all countries the whole Christian world has been opened up to us, and our hearts have grown wider. We ought to go from here laden with honey. Have we drunk deeply of the waters of life, at which we have been sitting in these innermost chambers of the King, our hearts and our mouths must flow over to others, wherever we go, in confession of our Lord. Heaven has become nearer to us, life and its work more dear, faith stronger, love more intense, hope brighter, and certainly sin more detestable and more awful. Last, but not least, our Bibles have become, as it were, new to us. We have indeed been bathing in the most intense light of biblical knowledge, wisdom, and practical usefulness. And now we commend ourselves—we commend you—to God, and the word of His grace.

I have had the pleasure this year of visiting Northfield. I did not see Mr. Moody there, but I was taken into his study, and shown more than a dozen Bibles which Mr. Moody had indeed read to pieces. Ah, I thought, there is the secret of this prince of preachers. These well-used Bibles, how they have built him up! Dear friends, let us read our Bibles to pieces, and certainly then we shall not allow and suffer them to be cut and torn to pieces for us by the low work of higher criticism. A man, it is said, out of whose Bible falls loose leaves must not go to the heathen; neither will he be useful at home. Only a fully-inspired and a fully-trusted Bible can build us up, and give us an inheritance among all them which are sanctified.

The Rev. Com. Dr. PROCHET.

I have been looking at my watch, and, seeing how late it is, the thought struck me that I might lay you all under a deep sense of gratitude, not only by leaving unsaid the speech I first intended to deliver, but by substituting for it a *single* word, which would imply how happy we have been here, and how thankful we are—a word equivalent to our “*a rivederci*.” But, to my great dismay, I discovered that your language does not possess that word. The French say, “*Au revoir*”; the Spaniards, “*Hasta la vista*”; the Germans, “*Augoviederschen*” . . . indeed, I think that every other nation has a similar expression; you English-speaking people have not. Am I to conclude that you are but too glad to see the heels of your friends, and do not wish to meet them again? That might appear a logical consequence; but my experience goes the other way. I have come to this country many a time during the last thirty years, and always the sweet smile and the strong grasp of the hand have underlined the warm words of welcome. . . . However, if you lack the word, I must turn to some other expression. Someone suggests “*Good-bye*,” as being the nearest approach to what I mean. But “*Good-bye*” means “*God be with you*,” does it not? Then it is a useless wish; *God is with you*. Has not Christ said “*I am with you alway*”? And certainly neither you nor I will doubt His word. Even if you were not God’s children, He would still be with you—“*I stand at the door, and knock*.” . . . Allow me, then, to conclude with an Italian word, “*Addio*,” the meaning of which is, “*Be ye unto God*.” This I may say to you all, and to every one. No matter how near you are, you may still sing, “*Nearer, my God, to Thee*.”

Be ye unto God as individuals.

Be ye unto God as families.


Be ye unto God as Churches.

Be ye unto God as a nation.

So that you may be, in the future still more than in the past, a bulwark for Gospel truth to God’s glory. “*Addio*.”

The proceedings of the Tenth International Conference of the Evangelical Alliance were then closed with prayer and the Benediction by the Rev. Canon Taylor Smith.

BUSINESS MEETING OF DELEGATES.

N Saturday morning, July 4th, a special meeting of the delegates attending the International Conference was held in Room No. 4. There was a very large attendance, including representatives from about twenty different countries. Although the proceedings were private so far as the discussion was concerned, we are able to give the following summarized report.

On the proposition of Mr. A. J. Arnold, General Secretary of the British Evangelical Alliance, and seconded by the Rev. Dr. Stoddard, of New York, it was unanimously agreed that Dr. Naville, of Geneva, should preside over the meeting.

Prayer was offered by Dr. Baedeker, and the Chairman then called upon the Secretary to make a statement on behalf of the British Council.

Mr. Arnold said that the British Alliance had been urged for years past, and from all parts of the world, to use their best efforts for the amelioration of the condition of the Stundists of Russia and of the Armenian Christians. Something had been done, though they had sought to do more. God had blessed their efforts in some directions, but there was still much persecution both in Russia and in Turkey. A few weeks ago the Swiss Branch, by one of its honoured members, very specially urged that some further steps be taken on behalf of the suffering Stundists and the Armenians. The Council felt that as the Jubilee Celebration was so near it was desirable to defer any definite action in the matter until this meeting of delegates. He might say that for the past three or four years the Council had been steadily appealing to the British Government, and also to the Ambassadors at Constantinople, with reference to the persecutions in Turkey; and at the same time measures had been taken with a view to alleviate the condition of the Stundists by raising sums

of money, which had been distributed by trustworthy agents in relieving the suffering wives and children of the banished and imprisoned Christians of Russia. The question was, What additional efforts might now be made? It was strongly felt that the Tenth International Conference of the Alliance could not meet without some pronouncement regarding the condition of their persecuted fellow-Christians and yet it was evident that the matter could not be discussed effectively in a large Conference. Therefore it was considered desirable that the delegates, representing so many nations and languages, should confer together regarding the whole matter. It was thought that the two great subjects to which he had referred, viz., the persecution of the Stundists of Russia, and of the Armenian Christians, should be discussed and dealt with separately; and if time permitted there were other questions which might well engage their attention.

The Chairman commended Mr. Arnold's remarks to the deliberation of the meeting. He thought it was much the better way to divide the subject into these two branches. He would now ask any delegate present to make a proposal or to express his views.

Dr. Baedeker then gave some information regarding the condition of the Stundists whom he had met in his travels through Russia. Hitherto the Lord had wonderfully blessed their mission of mercy, and large sums of money had been distributed amongst the sufferers.

In answer to an enquiry by the Rev. Dr. Strong, of New York, Dr. Baedeker made some further remarks with reference to the hope entertained regarding an improvement under the reign of the present Czar.

The Chairman said the point was whether the Alliance should take any official action just now in approaching the Emperor of Russia. This was the question on which they were anxious to hear the opinion of those well acquainted with the state of the country. Of course, the details to which they had just listened were extremely interesting, but the question remained—Are we to do anything in the matter as an Evangelical Alliance? He remembered the last step taken in that direction, after the Conference at Copenhagen, and he was happy to hear from Mr. Prokhanoff that the effort had not been a complete failure. The present Czar was not the one who had received their address some years ago.

The Rev. Dr. Gritton thought that, however hopeless interposition might appear, they would be shrinking from the responsibility which lay upon them if they allowed that occasion to pass without exercising the privilege which God had given them of pleading for the oppressed. He hoped, therefore, that some action would be taken to-day, and then they would commend it to the Lord in prayer that He might touch the hearts of those who were responsible for the persecution.

Mr. Prokhanoff said he was in close communication with the Stundists of Russia. He knew something of the difficulties of making representations to the Czar; in fact, petitioning is considered a crime in Russia. He thought, however, the Evangelical Alliance should persevere in its efforts to bring influence to bear in favour of the Stundists. Such efforts were not only a great encouragement to the sufferers, but were also calculated to influence public opinion in Russia. Indeed, there had appeared in some of the Russian newspapers strong articles in favour of religious liberty.

The Rev. J. D. Kilburn urged that great care should be taken to avoid irritating the authorities, and he believed that if definite information could be laid before the Emperor much good would result eventually.

The Rev. Dr. Dalton, of Berlin, spoke with reference to the difficulties of the situation, and yet hopefully regarding any wise action that might be taken.

The Rev. A. F. Buscarlet, of Lausanne; Mr. Makinen, of Finland; Dr. Kalopothakes, of Greece; Lord Radstock; Count St. George, of Geneva; Pasteur Theo. Monod, and Professor Szabo, took part in the discussion.

Several of the speakers having urged the need of earnest waiting upon God in the matter, it was decided, before proceeding further with the discussion, again to spend a brief time in prayer. The Rev. Dr. Strong, of New York, therefore led the meeting in prayer.

The Chairman then put the question, Was the meeting prepared to come to a decision as to whether any action should now be taken? This was decided unanimously in the affirmative.

A resolution was then submitted, and after a few verbal alterations was unanimously adopted. (It is not desirable to publish this resolution.)

The Chairman now invited the delegates present to express their views with regard to the situation in Turkey.

Mr. Arnold introduced the subject by a brief indication of the lines upon which the Alliance had long operated—urgent representations having been continually made to the British and other Governments—and he spoke of the good results which had followed in many cases. But, notwithstanding all their efforts, persecution and massacre in Turkey had abounded. If the delegates present could suggest any way by which public opinion could be aroused in various countries, thus bringing further pressure to bear upon the Turkish Government, it would be most desirable.

The Rev. Dr. Stoddard, of New York, confirmed what had been stated by Mr. Arnold, and spoke of the intense feeling of the American people in regard to the suffering Armenian Christians. He thought, however, that anything beyond a declaration of opinion on the part of the Alliance would not at present be conducive to progress in the matter of religious liberty in Turkey. Pasteur Monod, Mr. Behesnilian, an Armenian, Mr. Prokhanoff, Dr. Gritton, Rev. A. F. Buscarlet, Herr Vischer Sarasin, Rev. M. Bowen, and Dr. Baedeker, took part in the discussion which followed.

Eventually the Rev. Dr. Strong, of New York, moved the appointment of a Committee to embody the views of the meeting on the condition of the Armenian Christians. The motion was put by the Chairman and unanimously carried, it being arranged that the Committee should consist of Dr. Naville, Dr. Strong, Dr. Baedeker, and Mr. Arnold.

Conversation then ensued on several points regarding the organization of the Alliance.

The Rev. Dr. Prochet suggested that at the meetings during the International Conferences there should be one principal address on a given subject, followed by expressions of opinion on the same topic from delegates who had previously devoted some time to definite consideration of the matter. He also offered another suggestion to the effect that in the interval between the Great Conferences, Alliance meetings should be held in various countries.

Count Bernstorff agreed that there was not sufficient communication between the various branches, and that business

meetings of delegates should be held at intervals, without waiting for General Conferences.

Lord Radstock was in favour of an International E.A. Conference being held every three instead of every five or six years, and his proposal to this effect was seconded by the Rev. J. D. Kilburn. Mr. Arnold suggested the insertion of the proviso "if possible." With this emendation the motion was put and carried.

The meeting having sat now for over three hours, the proceedings were closed with prayer by Pasteur Theo. Monod.

The following circular was afterwards prepared and issued by the Committee named above :—

Evangelical Alliance, International Conference, 1896.

THE PERSECUTED CHRISTIANS OF ASIA MINOR.

On Saturday morning, July 4th, a large gathering of delegates from various countries assembled to consider several matters relating to the subject of religious liberty, and the following minute was unanimously adopted :—

"On the occasion of the celebration of the Jubilee of the Evangelical Alliance, we, delegates from Great Britain and Ireland, the United States of America, Canada, France, Germany, Holland, Austria, Hungary, Belgium, Switzerland, Sweden and Norway, Denmark, Spain, Italy, Greece, Turkey, Egypt, Russia, South Africa, and Australia, are of one accord in giving expression to our deep sorrow at the terrible persecutions which our brethren, the Christians in Turkey, have endured. As members together with them of the body of Christ, we suffer in their sufferings, and pray that in this furnace of affliction their faith may not fail; and we hereby unanimously resolve :—


"First. To call upon the whole Church of Christ to unite in earnest prayer to Almighty God that it may please Him graciously to comfort the sufferers, and to send speedy and effectual relief by moving the hearts of rulers to interpose in behalf of the oppressed.

"Secondly. To appeal to Christians of every land to raise relief funds, thus ministering of their abundance to the necessities of their brethren, who, for the name of Christ, have suffered the loss of all things; and seeking to ameliorate the distressing condition of thousands of starving and homeless people.

"Thirdly. To urge our fellow-Christians everywhere to create, if possible, such public opinion as will support their respective Governments in every effort to put an end to these persecutions."

Appendix.

SERMONS ON CHRISTIAN UNION.

N Sunday, June 28th (the day before the opening of the Conference), over one hundred ministerial members and friends of the Evangelical Alliance, in and around London, preached sermons on Christian Union, either in their own churches and chapels, or in exchange with other ministers. Many of the foreign delegates also conducted services in the French, German, Swiss, and other churches in the metropolis.

It would be impossible to publish a complete list of the ministers who thus showed their sympathy with the Alliance in its Jubilee celebration; but we subjoin a list of names, which will show that well-known divines in all the Evangelical churches took part in this arrangement.

The following clergy and ministers of various denominations consented to preach sermons on Christian Union (with special reference to the Jubilee of the Alliance) on Sunday, June 28th, 1896:—

Adcock, Rev. G.	Wesleyan Chapel, Amhurst Park.
Alexander, Rev. A. C.	Presbyterian Church, Stoke Newington.
Allen, Rev. B.	Congregational Church, Tooting.
Bagley, Rev. T.	Congregational Church, Tottenham.
Banning, Rev. C. H.	Christ Church, Highbury.
Barnes-Lawrence, Rev. A. E.	St. Michael's, Blackheath.
Barraclough, Rev. J. B.	St. Thomas', Lambeth.
Boud, Rev. J. W.	The Tabernacle, Penge.
Burnier, Pastor Jean	French Reformed Church, Bayswater.
Clark, Rev. F. Storer	St. Peter's, Greenwich.
Codling, Rev. W. E.	Wesleyan Church, Upper Norwood.
Connell, Rev. A.	Presbyterian Church, Regent Square.
Consterdine, Rev. J.	St. Stephen's, Walthamstow.
Cooke, Rev. W. J.	Wesleyan Church, Mostyn Road.
Cox, Rev. J. M.	Baptist Chapel, St. Peter's Park.
Crabtree, Rev. J.	Wesleyan Church, Finsbury Park.
Dale, Rev. W.	St. Augustine's Presbyterian Ch., New Barnet.

- Davidson, Rev. T., D.D. St. Andrew's Presbyterian Church, Ealing.
Davies, Rev. T. . . . Congregational Church, W. Brompton.
Dégremont, Rev. Leon . French Protestant Huguenot Church, Soho.
Dixon, Rev. S. L. . . . Park Chapel, Park Walk, Chelsea.
Dowen, Rev. Z. T. . . . Baptist Church, Wynn Road, Brixton.
Du Pontet de La Harpe,
Rev. J. M. H. . . . French Reformed Church, Bayswater.
Ewing, Rev. J. W. . . . Rye Lane Chapel, Peckham.
Exeter, The Bishop of . St. Martin's, Charing Cross.
Fielder, Rev. Trevor . St. Stephen's, Walthamstow.
Forster, Rev. J. L. . . . Harecourt Chapel, Canonbury.
Foster, Rev. A. E. . . . Christ Church, Richmond.
Fotheringham, Rev. D. St. John's Presbyterian Church, Tottenham.
Foy, Rev. C. Bradshaw St. Mary's, West Kensington.
Gibson, Rev. J. Monro,
D.D. Presbyterian Church, Marlborough Place.
Gillie, Rev. R. C. . . . Presbyterian Church, Willesden.
Gledstone, Rev. J. P. . Congregational Church, Streatham Hill.
Gooch, Rev. W. F. . . . Lansdowne Hall, West Norwood.
Griffiths, Rev. W. H. . Martyrs' Memorial Church, Clerkenwell.
Handcock, Rev. Robert St. Simon's, West Kensington Park.
Hanger, Rev. T. . . . Baptist Church, Grafton Square, Clapham.
Hankin, Rev. D. B. . . . St. Jude's, Mildmay Park.
Hastings, Rev. F. . . . Markham Square Church.
Head, Rev. G. F. . . . Christ Church, Hampstead.
Hitchens, Rev. J. H., D.D. Eccleston Square Church, Belgrave Road.
Hobbs, Rev. W. . . . Baptist Church, Gipsy Road.
Horne, Rev. W. . . . St. Philip's, Kennington Road.
Jutsum, Rev. H. . . . Barrow Hill Road Church, St. John's Wood.
Kitto, Rev. Preb., D.D. St. Martin's-in-the-Fields.
Knaggs, Rev. J. . . . Congregational Church, The Grove, Stratford.
Le Pla, Rev. M. H. . . . Congregational Church, Kingsland.
Lillingston, Rev. F. A. C. St. James', Clapham.
MacEwan, Rev. D., D.D. Trinity Church, Clapham Road.
Macgregor, Rev. G. H. C. Trinity Presbyterian Church, Kensington Park
Road.
Mackintosh, Rev. J. . . . John Knox Presbyterian Church, Stepney.
Macrae, Rev. D. . . . St. James' Presbyterian Church, Wood Green.
McKay, Rev. G. P. . . . Devonshire Square Church, Stoke Newington
Road.
Meyer, Rev. F. B. . . . Christ Church, Westminster Bridge Road.
Mills, Rev. W. J. . . . Baptist Chapel, Walworth Road.
Milne, Rev. R. . . . Presbyterian Church, South Kensington.
Moinet, Rev. C., D.D. . St. John's Presbyterian Church, Kensington.
Nettleton, Rev. J. . . . Wesleyan Chapel, Richmond Road, Hackney.
Parkin, Rev. W. H. . . . Wesleyan Church, East Finchley.
Pawlyn, Rev. J. S. . . . Wesleyan Church, Lambeth.
Pentecost, Rev. G. F., D.D. Presbyterian Church, Upper George Street.
Postans, Rev. J. C. . . . Congregational Church, Linden Grove, Peck-
ham Rye.
Rainsford, Rev. Marcus St. John's Chapel, Belgrave Square.

- Rainsford, Rev. M., jun. . . . St. Matthew's, Brixton.
 Ramsay, Rev. A. . . . Presbyterian Church, Highgate.
 Ramsey, Rev. A. A. . . . Congregational Church, Barry Road, Dulwich.
 Redford, Rev. R. A. . . . Union Church, Putney.
 Richardson, Rev. T. . . . St. Benet's, Mile End Road.
 Riley, Rev. A. F. . . . Baptist Chapel, Archway Road, Highgate.
 Robinson, Rev. A. J. . . . Holy Trinity Church, Marylebone.
 Rowland, Rev. A. . . . Park Chapel, Crouch End.
 Ryley, Rev. G. B. . . . Congregational Church, Harley Street, Bow.
 Sarjeant, Rev. W. D. . . . Wesleyan Chapel, Hinde Street, Manchester
 Square.
 Sellers, Rev. W. E. . . . Kew Road Wesleyan Church, Richmond.
 Sinclair, Ven. W. M.,
 D.D., Archdn. of London.
 Snashall, Rev. G. . . . Congregational Tabernacle, Victoria Park.
 Spencer, Rev. J. S. . . . Wesleyan Methodist Ch., Queen's Road, Peckham.
 Spoor, Rev. R. M. . . . Wesleyan Church, Brockley.
 Spurgeon, Rev. J. A., D.D. . . . Baptist Church, West Croydon.
 Stanley, Rev. J. L. . . . Baptist Church, West Norwood.
 Stephenson, Rev. T.
 Bowman, D.D. . . . Wesley's Chapel, City Road.
 Stone, Rev. H. E. . . . Abbey Road Chapel, St. John's Wood.
 Stott, Rev. W. . . . Battersea Park Tabernacle, Battersea.
 Stuart-Fox, Rev. J. . . . St. Paul's, Islington.
 Tanner, Rev. J. Gosset. . . . Emmanuel Church, Maida Hill.
 Thompson, Rev. H. E. . . . Wesleyan Church, Liverpool Road.
 Touzeau, Rev. T. F. . . . Congregational Church, Loughborough Park.
 Thornton, Rev. R. M.,
 D.D. . . . Presbyterian Church, Camden Park Road.
 Train, Rev. J. G. . . . St. Andrew's Presbyterian Church, Upper
 Norwood.
 Tuckwell, Rev. J. . . . Westbourne Grove Chapel, Bayswater.
 Webb-Peploc, Rev. Preb. . . . St. Paul's, Onslow Square.
 Woffendale, Rev. Z. B. . . . Somers Town Presbyterian Church, Ossulton
 Street.
 Wood, Rev. J. R. . . . Baptist Chapel, Upper Holloway.
 Wright, Rev. J. Morley . . . Paddington Chapel, Marylebone Road.

We are only able in this volume to publish two of the sermons—one by a distinguished prelate of the Church of England, and the other by an eminent Presbyterian minister. The Lord Bishop of Exeter (Dr. Bickersteth) is known throughout the world by his poems and other writings, and among members of the Alliance is highly esteemed as the son of one of the principal founders of the Evangelical Alliance. Dr. MacEwan is one of the Hon. Secretaries of the British Branch.

Oneness in Christ.

The Right Rev. E. H. BICKERSTETH, D.D.

(LORD BISHOP OF EXETER).

*Preached in the Church of St. Martin's-in-the-Fields,
Charing Cross.*

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one body and Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

“Neither pray I for these alone, but for them also which shall believe on Me through their word;

“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.

“And the glory which Thou gavest Me I have given them; that they may be one, even as We are one:

“I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.”—ST. JOHN xvii. 20–23.

1. THE chapter, of which these verses form a part, has always seemed to me the Holy of Holies in the temple of revealed truth. Here the veil is rent, and we are permitted to contemplate our Great High Priest standing before the Mercy-seat, and to hear His prevalent intercession on our behalf. Scripture contains nothing higher, nothing holier. The communion of saint with saint is precious and elevating: the fellowship of the believer with God is gracious and sanctifying; still they do not touch the height of this revelation. Here is converse between the Eternal Father and the Eternal Son,

converse relating to ourselves as members of the Church of God, converse to which we are admitted as listeners and learners. Jesus Emmanuel, the God-Man, is praying. As the Son of God, His every volition found an instant response in the bosom of the Father, with Whom He is eternally one from everlasting to everlasting; but as the Son of Man He pours forth the longings of His soul in audible prayer for our sake. May we keep our foot as we tread this most holy ground.

There are five direct petitions which He pleads, though these are sometimes interwoven with one another, and are throughout enriched with revelations of divine mysteries: still there are five supplications around which the other thoughts seem to radiate—(a) “Father, glorify Thy Son, that Thy Son also may glorify Thee,” is the burden of the first five verses of the chapter. (b) The next ten verses breathe the prayer—“Holy Father, keep through Thine own name those whom Thou hast given Me.” (c) The third great petition, which occupies four verses, is condensed in the supplication—“Sanctify them through Thy truth.” (d) The next four verses contain and unfold the yearnings of our great Advocate’s heart for the union of His people—“I pray that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” (e) And the three closing verses of this High Priestly intercession are the coronation of all desire and of all delight: “Father, I will that they also, whom Thou hast given Me, be with Me where I am . . . that the love wherewith Thou hast loved Me may be in them, and I in them.” Here is the victory of infinite Goodness and unfathomable Love. But it is to the Redeemer’s prayer for the unity of His people with Himself and with one another I would especially invite your meditations to-night. And of this prayer I think we may safely say—There is a partial fulfilment here on earth; there is progressive fulfilment in paradise; there will be a perfect fulfilment in the glory to come.

2. There has been, I doubt not, from the first Pentecostal outpouring of the Holy Spirit on the Church of Christ even to the present hour, a gradual fulfilment of our Lord’s prayer that all His people may be one. It seems to me altogether incredible, nay impossible, that His intercession for the union and communion of His Church militant here on earth should have been unanswered, or even only scantily answered, during

these almost nineteen centuries. He came to do His Father's will and to finish His work. If "the effectual, fervent prayer of a righteous man availeth much," how much the rather shall His intercessions have power with God and prevail, of Whom we read that, when He stood by the grave of Lazarus, He lifted up His eyes and said: "Father, I thank Thee that Thou hast heard Me, and I knew that Thou hearest Me always." And the same night in which He prayed that His people might be one, He had already promised—"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever": and as He promised, so it has been. By His Spirit the whole body of the Church has been governed and sanctified.

But haply we have expected to see, during this dispensation of the Holy Ghost, an answer to Christ's prayer for the oneness of His people diverse from that which was our great Advocate's immediate purpose, and therefore diverse from that answer which has been vouchsafed. *The thing He prayed for*, we cannot doubt, has been in course of fulfilment from century to century—a fulfilment, in its deep and far-reaching reality, beyond all the anticipations of apostles and prophets, beyond the ken of the deepest thinkers, beyond the utmost hopes of the watchers for the morning. God the Father, God the Son, God the Holy Ghost—the Triune Jehovah—has been carrying on His new creation of human souls which He is fashioning for Himself. It is possible that, as in the six days' creation, narrated in Genesis, the eventide and morning marked every day, and there were hours of darkness as well as hours of dawning and increasing light, so there have been eras of spiritual gloom, as well as eras of spiritual glory, in the new creation of the Church of Christ, though it is very difficult for men to read aright the providence of the Most High, "Who worketh all things after the counsel of His own will." In the ages we have thought the darkest, perhaps a voice has been heard in heaven, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." (Rev. xii. 10.) For "His way is in the sea, and His path in the great waters, and His footsteps are not known." This we know, that as at the close of the sixth day God looked on all that He had created and made, and, behold, it was very good, so shall it be when the mystery of God is finished. Then "the tabernacle of God shall be

with men, and He will dwell with them, and they shall be His people: and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have passed away." Meanwhile, let us remind ourselves, the unity of the Jewish Church was symbolized by the seven-branched golden candlestick—seven branches on one stem. The unity of the Christian Church is symbolized by the Son of Man walking amid seven candlesticks—seven candlesticks on seven stems. Surely this seems to betoken not ecclesiastical uniformity, but essential unity. It is even possible that in this present era, while we are beseeching God to inspire continually the universal Church with the spirit of truth, unity, and concord, and to grant that all who confess His Holy Name may agree in the truth of His Holy Word and live in unity and godly love, the essential unity may be waxing stronger and stronger, because for a while the ecclesiastical uniformity is incomplete. At all events, this incompleteness tests our love for our one Lord and for each other in Him, as perhaps nothing else could test and prove it. I know that we are to hail with joy every approach to fraternal fellowship in divine things; as St. Paul, when speaking of pressing towards the mark of the heavenly calling of God in Christ Jesus, goes on to say, "Let us therefore, as many as be perfect [*i.e.*, of ripe age in the faith], be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you." Thus he looks on with confident expectancy to a closer agreement, while he adds, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Can we doubt that God overruled this preliminary divergence of apprehending spiritual truths in the Philippian Church for a closer union there after a while than they would ever have attained without this mutual forbearance? It was so with the Macedonian Church. And is it not so with God's patient education of the Holy Catholic Church of Christ from century to century? Certainly this is the spirit which breathes in the beautiful collect for the more perfect communion of saints, which we prayed together just now.

Yes, we ought to long for it and to pray for it, and to do everything in our power, except that which would compromise the faith of the Gospel, to promote it. I emphasise the words, *except that which would compromise the faith of the Gospel.*

For, to take two instances: alas! there are those who profess and call themselves Christians, though they deny the Eternal Deity of Christ: their faith is not ours. And, again, there are those, even in Protestant lands, though I believe they are very few, who advocate corporate reunion with the fallen Church of Rome. Now, it is true there are many of God's own people in that Church; but while she holds the mediatorship of the Virgin Mary and Saints, compulsory confession, Papal Indulgences, Transubstantiation, the sacrifices of Masses, and the infallibility of the Pope, we can only echo the Apocalyptic voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." They must come to us: we can never, never go to them.

And, then, let us remember the words of St. Augustine, *Æternus est, tardat, longanimis est*. Yes, my brethren, God is patient because He is eternal. Let us not be down-hearted. "The Lord is not slack concerning His promise, as some men count slackness." "Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good?"

Consider in how many things we are already one: (a) We are one in our loving reverence for the inspired Word of God, in our profound thankfulness that God has vouchsafed us this revelation of His mind and will, in our humble desire to submit to its decisions (though we may interpret some of them diversely), and in our earnest endeavours to circulate the Scriptures far and wide over our fallen world. Witness our noble Bible Societies, which we combine to support. Is not this *a* fulfilment of the prayer of our High Priest? I do not say *the* fulfilment, but *a* fulfilment. (b) Again, we are one in holding fast the fundamental verities of our holy faith—and most of us accept the Apostles' Creed and the Nicene Creed as true statements of that faith, because we agree that they may be proved by most certain warrants of Holy Scripture. Through Christ Jesus, who is our Peace, we all "have access by one Spirit unto the Father." Is not this a fulfilment of the prayer of our High Priest? (c) Again, we are one in receiving the two Sacraments ordained by Christ Himself—Baptism and the Supper of our Lord. The Apostle's words, though we may interpret them with diverse shades of meaning, and administer them with different forms of administration, find an echo in our inmost hearts. "By one Spirit are we all baptised into one body." "The cup of blessing which

we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread." Is not this a fulfilment of the prayer of our High Priest? (*d*) Again, we are one in our mutual intercessions for the enlarged outpouring of the Holy Spirit, and for the onward progress of the everlasting Gospel in heathen and Moslem lands. One delightful testimony to this is the Week for United Prayer every January. But I need not say there are countless saints who, though they may not join in that special concert of intercession year by year, are daily pleading for the same triumphs of divine love at the footstool of the mercy-throne of love. Surely it is one prayer in the ear of God, and breathes, "Thy will be done in earth as it is in heaven." Is not this a fulfilment of the prayer of our High Priest? (*e*) Again, we are one in our hymns of praise. Watts and Toplady, Wesley and Cowper, Doddridge and Heber, Bonar and Keble, Montgomery and Mousell, and their forerunners in past ages and followers in our own age, wrote their spiritual songs as the same Spirit of Love gave them utterance. And I can truly say it has been most delightful to me, as a compiler of hymns myself, to gather from authors, far the larger number of whom have entered their Saviour's rest—who on earth belonged to very different Church Communions, but were, and are, members of one holy Catholic Church—those psalms and hymns and spiritual songs which are a prelude and pledge of the hallelujahs of eternity. Surely there must be herein a wondrous symphony of adoration in His regard Who inhabiteth the praises of His people. And is not this likewise a fulfilment of the prayer of our High Priest? (*f*) Again, we are one in our true and deep sympathies with those who suffer for the Gospel's sake, wherever their lot is cast. If one member of Christ's mystical body suffers, all suffer with it. Whose heart has not bled with our Armenian brothers and sisters in Christ, who, rather than deny their Saviour, have endured every cruelty, and not a few of them laid down their lives, for His Name's sake? Is not this quick sensibility a proof of that vital organism, with all its system of spiritual nerves, which exists in the Church of God? Does it not say you are one with those sufferers? Is it not a fulfilment of the prayer of our High Priest? And (*g*) lastly, we are one

in "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." You know how closely a common hope knits those who cherish it together. There are few passages in classic story more thrilling than that in Xenophon's "Retreat of the Ten Thousand," when those dauntless warriors, beating back every foe, after toiling and fighting their way month by month, came to a mountain ridge, from whence they could desery the distant ocean, for which they had craved so long; and the front ranks stood still, and those behind pressed forward, until a mighty cry went up to heaven, "*Thalassa, thalassa!*" The sea, the sea!—for they were confident that they should now regain their beloved fatherland: one thrill of joy pulsatd through every heart. So it is with Christ's Church militant here on earth. It is true there are innumerable blessings around our daily path, there are noble possibilities in human life, and hard-won victories in the good fight of faith. But this is not our home, this is not the fatherland for which we look, this is not our rest. The praise, and the honour, and the glory will be at the appearing of Jesus Christ; "Whom having not seen we love; in Whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." His thrice-repeated watchword, "Behold, I come quickly," vibrates through our innermost being—till we are constrained to swell, though it be with trembling accents, the response of His Church Universal: "Amen. Even so, come, Lord Jesus." One hope unites us all. The return of our Master glorifies futurity. Is it your hope, my brothers? Is it mine? Then let us be assured, herein is a fulfilment of the prayer of our High Priest for His people, that they all may be one.

Meanwhile, the growth of every true-hearted disciple in faith, in knowledge, in love, in the beauty of holiness, in the grasp of things unseen and eternal, binds together more closely the whole family of our one Father. And, just in proportion as the believing children of God are drawn nearer to their Lord and to each other, is a centripetal force exercised on the world beyond the family circle. Disunion repels, union attracts, those without. No persuasion is so persuasive as that mutual charity which compelled the heathen to say of the early converts to the faith, "See how these Christians love one another."

3. But now I must ask you to consider with me, for a few

minutes only, how *there is a progressive fulfilment* of our Master's prayer for His people that they all may be one, in the paradise of the holy dead.

We read of Solomon's temple : "The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building." Who would dream of blaming the masons as they cut and chiselled the stones in the quarry, or the carpenters as they carved the timbers in the workshop, wherewith that magnificent edifice was being built? Or who would accuse the architect of want of unity of design, when they only saw a few separate parts of the mighty whole? Coming to the living Corner Stone, disallowed indeed of men, but chosen of God and precious, we also, as living stones—are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God in Christ Jesus. We may suppose that the proto-martyr Abel was the first of the human family who was carried by angels into the paradise of rest. And we try to realise to ourselves how the spiritual edifice of saints has been builded up year by year, century by century, millennium by millennium, from Abel to Enoch, from Enoch to Noah, from Noah to Abraham, from Abraham to Moses, from Moses to David, from David to Daniel, from Daniel to John Baptist, from John Baptist to the glorious company of the Apostles and the goodly fellowship of the New Testament prophets, and the noble army of martyrs, confessors, and reformers, and ambassadors of the cross in Christian and non-Christian lands, evangelists and students, God-fearing men and boys, saintly matrons and maidens, and an innumerable company of infants who fell asleep in Jesus before they knew struggle with sin and sorrow. And now, from among the fifteen hundred millions of our peopled earth, the stream of pilgrims, as they enter the gates of paradise, must be unbroken. Surely as one has sung—

"The trumpet note of welcome
Is always on the blast :
It has no time to die away,
The souls come in so fast."

Do we realise that in each and all of these holy men and women and children the prayer of our great High Priest is

being progressively fulfilled? "I pray that they all may be one; as Thou, Father, art in Me, and I in Thee, that they may be made perfect in one." It must have been an exquisite delight to Abel in paradise, when the next saintly member of the human family—whether an infant of days or one of riper years—obeyed the Master's home-call. And that society of blessed souls would increase continually from age to age, and ere long would increase very rapidly, and each soul would fill its own appointed place in the household of God, Jesus Christ Himself being the chief Corner Stone, "in Whom all the building fitly framed together groweth unto an holy temple in the Lord, builded together for an habitation of God through the Spirit."

As I ventured to say in our Church Congress which was held in Exeter last October: "The blessed ones who have passed within the veil are gathered from every Christian communion, but no animosities divide them, no suspicions distress them, no selfishness chills the fervour of their mutual love. They are one in the presence of their one Lord, theirs and ours. . . . Vast as are the numbers of the servants of God on earth, those within the veil are a multitude which no man can number. And they are knit to the Church militant by a thousand links of holy and enduring kinship. They are with Christ, which is far better; but they without us shall not be made perfect. They are waiting for the morning of the resurrection, and those mysterious spiritual links, which grow stronger every day, must needs draw together more closely day by day, and year by year, the whole family in heaven and earth."

How many enigmas must be there unravelled, how many mysteries unveiled, even before the Great Easter of the Resurrection Day! To return to the figure of the building. If you gazed on a stone being hewn for a Gothic arch, you might marvel at its irregular bent and bias in one direction; but, when built into the edifice, it leans towards another stone which springs from another pedestal, and the keystone at last crowns the heaven-pointing arch. And so with the smaller stones which frame and fashion the sculptured windows. The trusted and trustful sculptor does according to the small portion of the design given to him, being well assured that the finished work of the architect will justify every part. Jesus Christ is both the sure Founda-

tion and the Master Builder. We must trust Him where we cannot trace Him. Let Him do as seemeth Him good!

4. And this brings us to the final assurance that there will be a perfect fulfilment of this prayer of our Great High Priest for His Church in the glory to come. You will observe there is a very marked advance in the gifts bestowed and the graces besought discernible in this intercession, upon which we have been meditating to-night. Our Advocate first prays that the believing hearers of the Word might all be one, and so the world be brought to believe that the Father sent the Son to save mankind; but He goes on to speak of the glorified Church, and prays that they might be made perfect in one—not only be one, but made perfect in one—and thus that the world might not only give credence to the fact of the mission of the Son by the Father, but might know (the Greek word implies intimate heart-knowledge) that the Father had sent the Son, and loved all who trusted in the Son even as He loved the Son Himself. Here indeed are breadths and lengths, and depths and heights, of the love of God towards man which passeth knowledge. It anticipates the divine “I WILL” which follows—“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory.” For the glory of the saints in light is the reflection of the glory of the Incarnate Son of God. We know that when He shall appear we shall be like Him, for we shall see Him as He is. It embraces the presentation of the mystical Bride of Christ, a glorious Church, not having spot or wrinkle or any such thing, but holy and without blemish. New spiritual power and new perceptive capabilities are needed to bear the revelation of these divine mysteries. They will not be withheld: for, while now we see in a mirror darkly, we shall then see face to face; while now we know in part, we shall then know even as we are known. We shall then see eye to eye when the Lord reverses the captivity of Zion. Surely we shall marvel then that we so often misunderstood one another on earth. Surely then the confession will break from countless lips—“My brother, my sister, forgive me: I did not know; I did not mean it; I little thought what your real heart towards me was.” Or, perhaps, such acknowledgments in words will not be needed in the presence of Jesus. Perhaps, our debt to Him (ten thousand talents as compared with a hundred pence)—cancelled, forgiven, forgotten, will

blot out from remembrance all our mutual debts one to another. This we know, forgiving and forgiven, the veil of love will cover and hide our innumerable sins and shortcomings.

But this is only the negative aspect of the communion of saints in glory. No act of kindness done, no word of sympathy spoken, no thought of yearning tenderness towards a brother or sister in Christ here on earth, shall lack its recognition hereafter. The cup of cold water given to a disciple in the name of a disciple shall in no wise lose its reward. What we sow here we shall reap there. As expressed by Southey :—

“They sin who tell us love can die,
With life all other passions fly,
All others are but vanity.
In heaven ambition cannot dwell,
Nor avarice in the vaults of hell,
Earthly these passions of the earth,
They perish where they have their birth.
But love is indestructible :
Its holy flame for ever burneth ;
From heaven it came, to heaven returneth ;
Too oft on earth a troubled guest,
At times deceived, at times oppressed,
It here is tried and purified,
Then hath in heaven its perfect rest ;
It soweth here with toil and eare,
But the harvest-time of love is there.”

We may rest assured that the realms for the ministrations of love will be ever expanding through the ages of eternity, for it is written regarding the Heir of all things, “of the increase of His government and peace there shall be no end,” not only of His government, but of its increase ; not only of His peace, but of its increase likewise ; and we read of “all the generations of the ages of ages.” But that there will be a central metropolis appears from the closing chapters of the Apocalypse. The holy Jerusalem which descends out of heaven from God—now called a city, and now the Bride, the Lamb’s wife—seems to be both real and typical. For as the glorified body will be the worthy habitation of the perfectly regenerate spirit—a building of God, a house not made with hands, eternal in the heavens—so the celestial city will be the meet dwelling-place of the saints for ever, and their spiritual characteristics will each and all find a counterpart in that marvellous structure prepared for them by their God.

And then shall the High-priestly prayer of our Advocate with the Father, recorded in this chapter with its five-fold petitions, to which I drew your attention, be perfectly and eternally fulfilled. The Son for ever glorified will glorify the Father. The Father will have brought those, whom He has kept through their earthly pilgrimage, to the many mansions where Jesus has prepared a place for each, and room for all. Then shall all His own be holy even as God is holy. Then shall the union and communion of saints in light be consummated for evermore. And then shall the very love with which the Eternal Father has loved the Eternal Son from everlasting, and will love Him to everlasting, find its reflection and its home in the children of God; for His children are heirs of God, and joint-heirs with Christ. All things, my brothers and sisters in the faith of the Gospel, all things are yours—the saints of all ages, and the nations of the saved, and the angels of light, all are yours—“for ye are Christ’s, and Christ is God’s.”

The Rev. D. MAC EWAN, D.D.

Preached in Trinity Presbyterian Church, Clapham.

“Behold, how good and how pleasant it is for brethren to dwell together in unity!”—PSALM cxxxiii. 1.

The Evangelical Alliance, in which I have taken a warm interest during its whole history, and of which for many years I have been one of the Honorary Secretaries, celebrates during the present week its Jubilee, having now completed the fiftieth year of its existence. There is a reason not known to everyone why we, as a congregation, ought to feel a special interest in this celebration. The Evangelical Alliance was really originated by the late John Henderson, of Park, who not only laid the memorial stone of this church, and whose name you will find inscribed upon it, but who also contributed a thousand pounds for the erection of those massive Corinthian pillars which add so much grace and majesty to its architecture. I knew him well—as gentle, humble, unpretentious a Christian as one could know—who used to give away £20,000 a year for religious and benevolent objects, and left at death a large fortune, now known as the “Henderson Bequest,” to lend out money without interest for the extension of the Presbyterian Church, to which he belonged—in the benefits of which

our Church in England has largely participated. Mr. Henderson and his minister, my old friend Dr. King, of Glasgow, first conceived the idea of an Evangelical Alliance; and in response to an invitation signed by sixty-five Scotch ministers there was a Conference of Evangelical ministers and others of all denominations held in Liverpool, which resulted in the institution of the Evangelical Alliance at a great gathering in London in 1846. From that time till now the Alliance has continued and extended its operations till it has branches in all parts of the Christian world; has held influential Conferences in various capitals of Europe and America; has established an annual Week of Prayer throughout the whole of Christendom; has exercised a most benign influence in promoting a spirit of brotherly love amongst Christians of all denominations; and has again and again successfully interposed in arresting persecution, and in aiding and delivering the oppressed from the unjust imprisonment and tyranny of their oppressors. When asked, therefore, to preach a sermon in connection with the Jubilee celebration of the present week, you will not be surprised that I gave the request at once a willing and cordial consent.

Of the psalm from which my text is taken little requires to be said. It is one of the shortest, yet one of the loveliest of the Psalms. If the term *multum in parvo* can be applied to any composition, it is surely applicable here. Henderson says of this lovely little song—that “it has the fragrance of a lovely rose.” Nowhere, according to Perowne, has the nature of true unity—that unity which binds men together, not by artificial restraints, but as brethren of one heart—been more faithfully illustrated than in this short ode. True concord, we are here taught, is a holy thing, a sacred oil, a rich perfume, which flowing down from the head to the beard, and from the beard to the skirts of the garment, sanctifies the whole body. “It is a sweet morning dew, which lights not only on the lofty mountain peaks but on the lesser hills, embracing all and refreshing all with its influence.”

The expression “together in unity” means literally, as biblical scholars tell us, “together in place” (leaving unity in spirit and feeling to be inferred); and there can be no doubt that the scene present to the psalmist’s mind was that of the great religious festivals when God’s people assembled in masses in the common and delightful fellowship and brotherhood of worship and holy service.

The bringing of the whole people together in one place during these great festivals helped, it has been truly said, to bring their hearts together in fraternal union and happy intercourse. There can be as little doubt, however, that the burst of feeling expressed in this psalm is one whose truth and beauty every human heart must recognise and acknowledge. Separation, isolation, and discord are not in harmony with the better instincts of any human heart. The picture suggested by the words has therefore been regarded as one of *family* life, rather than that of a nation or multitudinous gathering of a promiscuous kind; and we seem to hear the voice of a father or elder brother, whose heart cannot contain itself for thankfulness at the sight of peaceful family union and sweet brotherly concord. "Behold," he exclaims, "how good and how pleasant it is for brethren to dwell together in unity!" It is *good*, proper, becoming, highly excellent in itself, and conducive to happiness. And it is *pleasant*—a word in the Hebrew applied to the sound of music, the sight of a cornfield, the sweetness of honey, and the enjoyment of sunshine. It is a pleasant thing for the ear to hear the harmony of song, for the eye to look on the waving fields of golden grain, for the mouth to taste the sweet stores of the honeycomb, and for the eyes to behold the sun; and in like manner it is pleasant, and much more pleasant, to behold the communion and brotherly affection of human hearts bound to each other in common sympathy, and uniting together in the fellowship and love of God.

This is the idea before the mind of the psalmist, and the two figures he employs to set it forth have each its own significance. The first is taken from the oil which was poured on the head of the high priest at his consecration. The point of the comparison, it has been observed, does not lie in the preciousness of the oil, or even in its all-pervading fragrance, but in this, that being poured on the head it did not rest there, but flowed to the beard and descended to the garment, and thus, as it were, consecrated the whole body in all its parts—all the members participating in the same blessing: and so a spirit of concord in a family or a State permeates all hearts connected with it, and makes all alike partakers of its sweetness and sharers of its bliss. The second figure is taken from the dew. And here again the point of comparison is not only the refreshing nature of the dew, nor its gentle pervading

influence, though all this is no doubt included ; but what rendered it to the poet's eye so striking an image of brotherly concord was the fact that it falls on both mountains at once—that the same dew that descends on the lofty Hermon descends also on the humbler and more lowly hill of Zion. High and low, in fact, drink of the same sweet refreshment. Hermon, remember, is not a mere peak, but a mountain range extending thirty miles in a crescent of snow-capped mountains, rising from four to ten thousand feet in height—by the side of which you may journey on horseback for a whole day from morning till evening. And what with the snow on the summit and the marshy swamps beneath, and the almost tropical heat of the sunken valley of the Jordan, and the vapours exhaled by the sun during the day, and then congealed by night, nowhere in the whole country is so heavy a dew perceptible as in the fertile mountain slopes and districts near to this Hermon. The dew of Hermon becomes thus the symbol of *abundant blessing*, and in the happy concord of God's people the psalmist recognises the same dew that blessed Hermon as blessing, in equal abundance, the humbler hill of Zion ; and thus you have a beautiful image of the blessedness of unity, an image drawn by one "who looked on the mountains with the eye of a poet, while he looked on the sanctuary with the eye of a saint."

Let us then look at the application of the Psalmist's words to the Church of God in our own day, by meditating for a little on the unity of God's genuine people, and the obligation of the genuine people of God to cultivate this unity and to make it manifest before the world.

The Evangelical Alliance, like the river Jordan, may be traced to two sources. On the one hand it arose from a profound regret felt by many at the divisions by which the Church of Christ had been so largely disfigured and rent asunder ; and, on the other hand, from an equally profound conviction that notwithstanding these divisions and denominational differences, there was at heart amongst the genuine people of God of all denominations a real and indestructible unity. And the aim of the Alliance was not to merge the different denominations of Christians into one (which would have been an utterly hopeless task, and, perhaps, as undesirable as it was hopeless), but it was its higher aim to get true Christians of all Evangelical Churches to recognise their

common brotherhood in Christ, to proclaim their unity, in spite of denominational differences, and to combine in prayerful endeavours to promote a spirit of love and brotherly affection towards one another. We must all see that this was a very high and praiseworthy aim.

For there is, and must be, a real unity amongst all who are truly in Christ. This does not mean that there may not be many points on which they differ. They may differ in matters of opinion, for in religion, as in everything else, there is a large sphere for the exercise of liberty of thought. The minds of men are not all constructed alike. They are not able to see truth from the same point of view. Their training is different, their habits of thought are different, their surroundings and early associations are different, and all these tend to diversity of opinion and of profession on subjects on which Christians may lawfully differ. But where all are alike in Christ, there is, and must be, an essential unity both in faith and spirit. The things in which they differ are of secondary and insignificant importance, compared with those in which they are agreed. And surely it is well for Christians to think of the number, the grandeur, the awful importance of the fundamental points on which they all agree—to think, for instance, what it is to acknowledge together one God and Father, one Lord and Saviour, one Holy Ghost the Comforter; to have one refuge for the needy, one consolation for the guilty, one strength for the weak, one rule of action for the perplexed, one rest for the weary, one life for the dying, one eternal home for all the family of God now scattered abroad: and to think of all these, till mere subordinate points of difference are not indeed effaced, but kept in their subordination; not turned into an insincere because constrained monotony, but harmonised in a full varied choir; not concealed and huddled up under the white robe of a hypocritical because impossible candour, but woven in all their variegated tints and shades into a seamless web, where all are different, but where the whole is one.

This is in God's sight the *only* real unity of His people, and all other sorts of unity are not worthy of the name. What really unites us with Christ is faith and the indwelling of the Holy Spirit—and it is what unites us with Christ that in the deepest and truest sense of the phrase links us also with each other. There is, and there can be in God's sight no

other bond of unity and brotherhood amongst Christians. External things may help to express this union, or they may not, but external things have nothing to do with the union itself. We are one in Christ, not in virtue of the creeds we profess nor in virtue of the ritual we observe, but solely in virtue of the faith we have in common in the one Christ, and the spirit we cherish and the life we live in relation to Him. Through a living faith in a living Saviour, and the sanctifying grace of the Holy Spirit, we are not only recreated as individuals, but we are reunited and made one spiritual brotherhood, or rather one Body in Christ Jesus. And all mere external or manufactured union among Christians, apart from this spiritual unity, is union only in name—a mere outward show of union—like the union of different objects painted on the same canvas or of statues on the same pedestal, where there is no living reality, but where the bond of connection between them is nothing and means nothing beyond the canvas on which they happen to be painted, or the pedestal on which they stand. The real unity of Christians is much deeper than all this. And when we look beyond the mere denominational distinctions and shibboleths of professing Christians, as they exist at the present day, to the genuine people of God, we ought to find that whatever their faults and infirmities, and whatever their disputes and differences as to minor matters, they are all one in Christ—one in the spirit of Christ, one in the love of Christ, and one in the love of all who love and honour Him. For the true Christendom is, after all, not to be measured by the number of square miles which it covers, but by the number of truly converted souls it contains—the number of Christ-loving, Christ-loving, Christ-honouring Christians to be found in it, whatever the denomination to which they belong. They are all one in Christ—diverse as the members of a body, yet all partaking of one life; varied as the branches of a tree, yet all growing out of one stem and rooted in one soil; divergent as the rills of a mountain spring, yet all flowing from one source and tending to one ocean; variegated as the hues of a rainbow, yet all reflecting one light and the product of one sun; differing from one another as the regiments of an army, yet all fighting one battle and obeying one command.

Yes, if external unity has been lost to the Church of God, depend upon it true unity has not been lost, and never can.

If the Church has been outwardly broken up into sects and denominations, the life of God, so far as there are true and living Christians in these sects and denominations, has not been broken up. And we have, at least, the consolation that if the Church be not the great ocean—vast, bright, fresh, the very counterpart of the blue heaven above it—she is the hundred lakes nestling among the sheltering hills, and reflecting, more or less in common, the light and glory of the same high firmament.

Such is the unity of God's genuine people. And now think of the obligation of the genuine people of God to cultivate this unity of faith and spirit, and to make it manifest before the world.

Christians are required to cultivate and manifest this unity *for their own sake*. "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!" It is good, it is pleasant, it is the way to happiness, and none can know the happiness that the religion of Christ can bring to the soul where this "dwelling together in unity" is unknown or wanting. The quiet comfort and restful fellowship that ought to belong to home life cannot be experienced where strife is. And where a Church is rent by faction, and disturbed by party contention, there can be little experience of that sympathy of heart with heart, and of that sweet communion of spirit with spirit and with Him who is the God of peace, that ought to be found there. Divisions run religion into briars and thorns, and they are to Churches what wars are to countries—leaving the land waste and untilled. Accordingly, to keep the unity of the Spirit in the bond of peace is the high attainment which the apostle urges Christians above all things to seek. There is an intrinsic excellence and loveliness in the maintenance of this unity among Christians that sheds a heavenly glow of blessedness, and that breathes a celestial fragrance amongst all who exercise it. "There the Lord commands the blessing, even life for evermore." There, in those families, in those Churches, in those communities, where this grace of Christian brotherhood is specially cultivated, the blessing may be expected to descend, and to descend even in spite of petty denominational differences; for it has been well said that God's showers of blessing come from too high a source to be limited by the walls which Christians build against each other.

Christians are required, too, to cultivate and manifest this unity *for Christ's sake*. "A new commandment I give unto you," our Lord said, "that ye love one another; as I have loved you, that ye love one another"; and He added, "By this shall all men know that ye are My disciples, that ye love one another." The story has been often told that when Samuel Rutherford was still minister of a country parish in the south of Scotland, Archbishop Ussher (happening to be in the neighbourhood, and anxious to see the famous Scottish divine, as it were, in undress) is said to have gone to the minister's house in a humble disguise on a Saturday night and asked for accommodation. Having received it, and having been brought in with the servants to be catechised, as was Samuel Rutherford's custom with his household on a Saturday night, the Archbishop, when asked how many commandments there were, is reported to have answered "*eleven*," an answer which created profound pity in the breasts of those present for his ignorance of the first principles of religion. Having, however, when alone with Mr. Rutherford, disclosed himself, and being invited to preach next day, he took for his text, "A new commandment I give unto you," and discoursed so well on love as an eleventh commandment that he was recognised, and every sentiment of pity was turned into admiration. Whether so beautiful a story be true or not, it helps to bring forth with singular force the pre-eminent place which Christ has accorded in His religion to the exercise and obligation of Christian love. According to Him this was to be the distinguishing badge of His true people. Loyalty to Christ, therefore, means love to one another. The ancient philosophers had their mysterious doctrines, and no men but the initiated could penetrate to the secrets of their sect; but Christ lays hold of something visible and tangible, and of something also which sprang up from the very heart of His doctrine—even love. Hence He does not say, "By this shall all men know that ye are My disciples, if ye have saving knowledge, if ye have faith, if ye have the hope of heaven, or even if ye have the love of God." These, indeed, are sure tests; but the love of the brethren includes and presupposes all, being the outward form and consummation of the whole Christian character. The fact has been noted that the tomb of Archimedes bore no inscription, but only the cone and cylinder which commemorated his great mathematical

discovery, and that the epitaph of Virgil set forth his works, but kept back his name. The monument of Wren is St. Paul's; of Galileo and Newton the starry heavens, built up in new symmetry and order. But the monument of Christ is love—a love which owes all to Him, so that wherever it appeared it should speak of Him, and of “how good and how pleasant a thing it is for brethren to dwell together in unity.”

Christians are required to cultivate and manifest this unity also *for the sake of Christianity itself* in its great conflict with the world. Unity is power. The most attenuated thread when sufficiently multiplied will form the strongest cable. A single drop of water is a weak and powerless thing; but multiplied infinitely drops become a stream, and streams a river, and the rivers form their waters into the mighty ocean, whose proud waves (defying the power of man) none can stay but He who formed them. And when the Church of God has learnt to unite its forces against the common foe, its triumph will be the subjection of the whole world to Christ. Oh, then, for more and more of the cultivation and manifestation of that unity in Christ which is the Church's highest distinction, and its first essential to universal triumph over those forces of evil in the world with which it is called to contend. And while others are seeking the unity of Christendom through concessions to popes and cardinals—unity in the degrading superstition of an imagined apostolical succession, which is not strength but weakness, and unity in antagonism to Protestant truth and Protestant principles, let it be the aim of all true followers of Christ to seek the unity of quickened spiritual life and enlarged Christian affection—that unity of love which alone must prove finally triumphant, since Christ has assured it victory.

For fifty years, then, have the Evangelical Alliance been seeking the cultivation and manifestation of this inner spiritual unity on the part of all the Churches of Christ. It has not aimed at the abolition of sects and denominations. For if even this is to be brought about, it will be not by outward means, but by the rising and overflowing tide of spiritual life and Christian love within the sects and denominations themselves. It will be the result of the same power which, when the disciples were tossed on the heaving sea and filled with fears, said to the raging winds and waves, “Peace, be still,” and there was a great calm. Let the Holy Spirit of sanctification and

love be poured out upon the Churches with Pentecostal power and fulness. Let the spirit of those who are far more anxious to convert men to their own denominations than to a life of holiness, and especially the spirit of those who "hate the Gospel while they love the Church," be brought to yield to the genuine spirit of Christianity. Let the miseries of a grovelling world bear with a hundredfold more weight of compassion than they now do on the hearts of Christians. Let them feel, with a force and tenderness of which they know little, their supreme obligation to send the simple, pure Gospel to every creature. Let them be absorbed in the great work of converting the world to God; and then, and not till then, will sectarianism expire. Then, and not till then, will men realise in all their richness and fulness of meaning the words: "Behold, how good and how pleasant it is for brethren to dwell together in unity"; and the exclamation of the early ages be renewed—"Behold, how these Christians love one another." The Lord hasten in His time a consummation "so devoutly to be wished"; and to such a prayer let every Christian heart say "*Amen*," and to God be the glory.

BIBLE READINGS.



ON Tuesday afternoon, June 30th, there was a large assembly in the Great Hall, when the

Rev. F. B. MEYER, B.A.,

gave the following address:—

“Many, yet One.”

1 CORINTHIANS.

Corinth was a gay and brilliant city, famous for its temples and public buildings, the trade that filled its wharves and docks, and the vast, mixed population that gathered to it from east and west. Its position on the isthmus made it the mart and meeting-place between two continents. Europe and Asia, Rome and Ephesus, the Nile and the Bosphorus, met in the busy streets of this famous city, which had arisen like a dream from the ashes to which the Roman general Mummius had reduced it.

The great variety of thought, temperament, and vocation which characterised the public life of Corinth, was reflected in the Church which had been gathered out of its heterogeneous population by the devoted labours of the apostle.

There was variety in intellectual attitude. (i. 12.) Some favoured the side of truth represented by Paul, and which laid special stress on the equality of Jew and Gentile in the Church; others, that associated with the fervid eloquence of Apollos, who brought out the wonderful fulfilment of the Old Testament in the New; others, the teaching of Peter, which savoured of the more narrow and conservative school of the Jerusalem Church; others, the ethical teaching of Christ, as the founder of a school of morals and philanthropy.

There was great variety in their experience. (iii. 1.) Some had passed within the rent veil of the flesh, and stood ever

in the most holy place of fellowship and worship; whilst others were still in the outer court, the hewers of wood and drawers of water, or at best ministrants before the veil. Some were eminently spiritual, others carnal and babes in Christ.

There was great variety in circumstance. (vii. 28.) Some were Jews, others Gentiles; some masters, and others slaves; some in good hope of obtaining their freedom, others in hopeless bondage. The Gospel that Paul preached took no account of social distinctions; it cleft to the heart of every man, viewing him as a sinner, offering pardon, and assuring him that, in God's sight, the distinctions which bulked so largely in the esteem of man were of no account whatever.

There was great variety in practice. (viii. 7.) Some had no conscience of an idol, and did not scruple to partake of food which, before being sold in the shambles or served at table, had been offered to idols. For others an idol had a very real existence, and they could not come into association with the idolatrous customs that were interwoven with every act of common, civic, and domestic life, without serious condemnation.

There was great variety also in gift. (xii. 8.) Probably there has never been a Christian community more richly or variously endowed than this Corinthian Church was. It is difficult to conceive of a single gift which was lacking to its membership. It was not necessary to address to it the exhortation, uttered to another: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus." On the contrary, the apostle says, "Already are ye filled, already ye are become rich; ye have reigned without us."

But notwithstanding these great varieties, there might be a substantial unity. At the time of writing, that unity was conspicuous in its absence. The word *schism* occurs three times in this brief tractlet. It had been signified to Paul, by them of the household of Chloe, that there were contentions among them. There were parties and factions, and one went even to law with another; there was plenty of gift but little grace, much brilliance but little warmth, much light but little love. It was therefore needful to strike some deeper chord, which should compose these discords; some note of the music of the Divine Life, which should bring the Church's disharmony into perfect peace. It was needful to enunciate the great law of variety in unity, and to show that there was no

incompatibility between an outward absence of uniformity and certain great unities of heart and spirit, which tended ever to resolve themselves into the unity of the Trinity itself.

There are great varieties in Nature. (xv. 39.) With an infinite prodigality, the Creator breaks the mould in which He has fashioned any work of His hands, so that you may stand in a crowded thoroughfare for hours, watching the faces that pass, without discovering two to match, or you may spend a long summer day in the woods without finding two leaves in perfect duplicate. Each star differs from every other, in size, colour, brilliance, and proximity to the central sun.

But amid the variety of Nature there is a substantial unity. Cuvier discovered the unity between vertebrates; Newton in the laws of motion; Faraday in the correlation of forces. Science is perpetually coming nearer the simpler expressions of those mighty forces in the midst of which we live and move and have our being. The same few great thoughts are always recurring, the same sweet air is constantly to be detected, whether in the rhythm of the spheres or the break of a wavelet on the sand.

There are varieties in the structure of Scripture. (xiv. 10.) The voices that spoke in the Church at Corinth, one with a psalm, another with prophecy, this in poetry and that in prose, were an epitome of the several styles of Scripture. There are many voices there: the plaintive voice of Jeremiah, the rich melodious voice of Isaiah; the Psalmist's voice and the prophet's; the historian's calm, measured tones, and the patriot's lament and appeal; the voice of the Baptist, the Apostle, the Master. Here a wail, there a command, and there a song.

But amid the vast varieties of Scripture there is the profoundest harmony. God's view of sin, the need of atonement, the blood-red cord of sacrifice, the golden thread of the kingdom, the silver hope of the second advent, bind the books into the Book, combine the words into the Word, make the scriptures Scripture.

There are also varieties in the structure of the body. (xii. 12, 19.) The different members of the body are as various as possible in appearance and function. Eye, and ear, and hand; bone, sinew, nerve; eyelash, eyelid, eyebrow—each unique, bearing the marks of careful contrivance for

the comfort and well-being of the whole, and adapted to serve one common purpose, when, beneath the inspiration of a great resolve, the whole man girds himself to a consummate act.

Amid the minute differentiation of the structure, there is therefore a substantial unity. Each of us is an individual; we cannot be divided up; there is a unity in the least worthy of our race, a hidden mystery, which dwells apart, a oneness of soul or spirit in life, which must in all worlds and for evermore be itself, and itself only.

The keynote, therefore, of this Epistle is struck in the opening chapter, where the Holy Spirit, by the lips of His servant, entreats the Corinthian Christians to be *perfected together* in the same mind and in the same judgment. (i. 10.) A remarkable word is that translated *perfected*. It is used in Eph. iv. 12 and Heb. xiii. 21, and signifies that articulating of the members with the body, of limb with joint, of bone and hinge, which is so necessary to the right ordering of the whole. Be articulated, properly jointed, supple, susceptible to the slightest impulse of the Head.

Let us now consider the ten bonds of unity, which, amid all the varieties existing among believers, make them one.

(1) *They are one in their common standing in Jesus.* (i. 30.) They existed as one in the mind of God before the worlds were made, were given by the Father to the Son in the council-chamber of eternity, were accounted as the special trust and charge of the Great Shepherd, for which He came into our world and laid down His life. There can be no doubt of the oneness of those who believe in the primal thoughts of the Eternal. The spray that flashes from the crest of the wave, and the mist of the cloud that hangs over the sea, are one, because they dwelt side by side in the mountain-tarn before one was caught up by evaporation, and the other sped down the mountain-side in the cascade.

The whole assembly of the Church was represented in Christ when He died, rose, ascended, and entered into the holiest. Such is our position to-day; and as we realise our common oneness in Jesus, as our wisdom, righteousness, sanctification, and redemption, we cannot but recognise our oneness with each other, and all who are similarly placed.

Christ cannot be divided: all therefore who are in Him are one with each other and the entire body of believers.

(2) *They are one as God's farm and building.* (iii. 9.) A farm may extend over hill and dale, pasture-land and arable: this field given to cereals, and that to roots; here wood, there gardens, and yonder hops: but if all belongs to one occupier, who is carrying out one system of cultivation, in virtue of which each part of the farm ministers to every other, is not that farm one? A building may consist of many parts, as a cathedral with an almost innumerable catalogue of accessories, and yet is it not one? Can the cathedrals of Milan or Cologne be considered as anything else than single conceptions of some creative mind, each of them a single poem in stone? So we may differ as much as fields in a farm, or parts in a building, and yet be one, because we are under God's tillage, and God's building.

(3) *They are one in the marriage bond to Christ.* (vi. 19.) Each believing soul is united to the Saviour with a bond so tender, close, and enduring, that it can be compared to nothing less sacred than marriage. But since Christ is one, and His bride must be one, it is clear that all who are one with Him must be so with each other. His bride, therefore, must be one.

(4) *They are one in the circle of the Holy Trinity.* (viii. 6.) In contrast with the many idols of the heathen world stands the sublime monotheism which we profess, and which recognises the one God, existing in three distinct manifestations of His being, as Father, Son, and Spirit. But such is the result of that identification with us which resulted from our Lord's death, that we are brought into a oneness which it takes many prepositions to set forth. We are *of* Him, and *through* Him, and *to* Him; just as He is *for* us, and *in* us, for evermore. It was not in vain that Jesus asked that we might all be one, as the Father was in Himself, and He in the Father, that His own might be one with Them, that so the world might believe. If you are in God, you must be one with those of all Churches, and of no Church, who are also partakers of the Divine Nature.

(5) *They are one in the Holy Supper.* (x. 16.) When we partake of the bread, we may think of it as broken from the original loaf that Christ blessed and brake. We all eat of the same bread, and, as the bread enters us, it makes us one loaf with all who have similarly partaken. When we partake of the cup, it is pleasant and helpful to think of it as the same that left the hand of Jesus, and comes down to us

through the ages, handled in the upper portions of the one elongated table by apostles, prophets, martyrs, and to be handed on by us to those that shall follow us, till the Lord return. We have therefore fellowship with Jesus and with all His saints in the Bread and the Wine. We are one Bread, and one Body. The same Blood has washed us, and sealed the covenant of our redemption, and become the source and spring of a new and blessed life. Blood makes a family one; how much more the blood of Christ!

(6) *They are one in the divine order.* (xi. 3.) In the divine conception of the family and home, a woman finds her head and leader in her husband: so man finds his in Christ; and to His human nature, Christ finds His in the Father. But what a good and noble man is to his wife, and the father to the son, that Christ is willing to be to every man. Too few recognise and accept His headship, but all who do so are incorporated in His mystical body. Holding the Head, they are in the body; and being in the body they are at one with each other, and perform a necessary and mutual ministry. So that "the whole body fitly framed and knit together through that which every joint supplieth, maketh increase."

(7) *They are one in the ordinance of baptism.* (xii. 13.) Though the rite of baptism may be performed in very different ways, and at an indefinite number of times, yet, in the thought of the apostle, the whole Church has passed through the dark waters of the grave of Christ, just as all Israel passed through the Red Sea and the Jordan. In this significant act, the spiritual meaning of which has been discerned by the teaching of the Holy Spirit, the whole Church is *one*. We all have come through the waters of death, which lie between us and our past, and stand on the resurrection shore, as Paul's fellow-voyagers did, who, in various ways, escaped the shipwreck, and stood one saved crew on the shores of Melita.

(8) *They are one in the reception of the same Spirit.* (xii. 4, 7, 13.) However various His gifts, His grace is one. The flame was cloven when it reached the bended heads of the disciples, but it was one when it fell from heaven. The river fills up every creek, and bay, and inlet along the bank, but it is one; no one thinks of the differences in the shore-line as interfering with the unity of the stream. That you and I have received the Holy Spirit in different measures and ways,

is nothing against our unity in Christ; nay, the reception of the Holy Spirit in any form makes all who receive Him one.

(9) *They are one in mutual service.* (xii. 21.) None is independent of the rest. The strongest will suffer loss if the weakest is injured. Nothing so speedily shows the unity of our common life as the disorganisation which ensues when one part of the community suddenly strikes work. We are members one of another, and our interdependence is sufficient evidence of our oneness. If one member suffer all suffer; if one is in health, all are benefited. The High Churchman needs the Methodist, and the Salvationist is unconsciously the better for the presence of the Friend or Quaker, in the great circle of Christendom.

(10) *They are one in resurrection.* (xv. 23.) When at the sounding of the archangel the dead are raised, and the living changed; when the saints from heaven and earth meet in the bridal chamber; when the blessed saints gather round the Lord, every eye fixed on His face, every heart rapturous with His love, the unity of the Church will be revealed. If never before, the universe shall behold it. Then the fulfilment of the Redeemer's prayer shall be realised, and all onlooking worlds shall rejoice in the consummation of His petition—"that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

On Friday afternoon, July 3rd, the Bible Reading was conducted by the

Rev. HUBERT BROOKE, M.A.,

who spoke as follows:—

A Song of Degrees.

PSALM cxxxiii.

I suppose that the full purpose of these days of Conference will be attained in every heart amongst us that is able to go down to its home and to its life singing, and showing day by day that these words are possible and true. I do not know that we could shortly pray for anything better than that our lives, as well as our tongues, may sing this song of brethren dwelling together in unity.

You notice that it is a SONG, one of those songs of which

Isaiah speaks, that the ransomed of the Lord sing when they are returning to Zion with songs of everlasting joy upon their heads. And this is further defined as "A SONG OF DEGREES." You know, probably, that "degrees" are steps. It is the same word which is translated "steps" when, in the description of the temple in Ezekiel, you are told of eight steps in one portion and seven in another, making fifteen together. (Ezekiel xl. 26, 37.) So in this portion of the book of Psalms you find fifteen steps or degrees, as it were, one song for every step, until the last step lands you in the presence and glory of God. Perhaps, if we had eyes to see, we might be able to trace a perfect progress in them all, and see how they fit on to the different stages of the Christian life. Possibly we may trace how, four times over, these songs of degrees have had their proper use. (1) It is supposed they were sung by the returning captives coming from Babylon to Jerusalem, those that came with Ezra; and I notice this as an interesting mark by the way—that, if you compare two verses from Ezra vii. 8, and viii. 31, these pilgrims left Babylon on the twelfth day of the first month, and reached Jerusalem on the first day of the fifth month, so that they were fifteen weeks on their journey, corresponding to these fifteen degrees. The first Sabbath they came out of Babylon they may have sung the first of these songs; and as each Sabbath-day's rest brought them nearer to Zion, they sang a fresh song, until, with this one we have before us, they had come into sight of Jerusalem, and after one stage more they could sing the last of them all, the song of praise of those who stand in the house of the Lord.

(2) It is said, again, that these songs of degrees were sung by the faithful Israelites when, from time to time, they went up to Jerusalem to keep the great feasts of the Lord. They would gather in little companies from each hamlet, town, and city, and as they started they would begin with the first of these songs—isolated little companies singing one by one. As they came nearer to the central place they would be joining in with others, and the volume of sound would be louder and louder, until, with this 133rd Psalm, they have come into sight of Jerusalem. From all sides these bands have gathered together, and they seem to encircle the holy city. They are brethren dwelling together in unity, and they march up to the house of God, and there sing the praise of the psalm that follows.

(3) Again, it may be that the Church of Christ in the past two thousand years has been coming along through the same line, has been growing through these different steps and stages that have been bringing them nearer and nearer to the glory of the returning Lord.

(4) And, again, it applies to the individual soul. Let us never forget that the same phrase, "the temple of the Holy Ghost," is given to the Church and to each single member of it; so that it may well be that the experience of all God's people during the two thousand years past in the macrocosm of the world, may have its repetition in the microcosm of your soul, and you may see writ large in the story of God's people what is writ small in the experience of your own soul.

It is, more than that, not only a "song of degrees," but a "song of degrees OF DAVID"; and I do not suppose he could have sung it until the time when all Israel had agreed to make him king. If you look at 1 Chronicles xii. you see how representatives of all the tribes came together, and in verse 38 you read, "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king." It is not the way with God that He means us to work from outside, and work ourselves up into a unity, and then make Christ King; but His way is to make Christ King, and then, with joy and gladness, we find we are all of one heart. I do not think it will be possible for us to live out this song unless we begin first by making David King—the One who is the Son of David. It is by making Him King that the secret of unity is really implanted in our hearts and lives, and it becomes possible not only to sing it, but to show it day by day—show it because it is meant to be shown.

The first word of the psalm is "BEHOLD." We are to sing it out, and the world is to hear it. Sometimes, as the day is passing away, and it is getting towards night, we may look into a house where a family party is gathered together, and they have just lit the gas, and have not pulled down the blinds, and for a passing moment only we may behold members of a family dwelling together in unity; but that is not to be the way with the Church of Christ. There is not to be a glimpse, and then the blinds drawn down; but the blinds are to be drawn up, and the windows thrown open, and we are to sing, "Behold, how good and how pleasant it is for brethren

to dwell together in unity!" You know, friends, we dare not pull up the blinds, if we are not dwelling together in unity. And the worst of it is, the world has seen so little of what this psalm tells them they ought to see, because there has not always been that unity inside the house. Friends, let us open our hearts before God to-night, and ask **Him** that as far as we are concerned, one by one, our lives may make it possible to say to the world outside, "Look in; we have some good things to show you." They may not be grand or noble, the world may call them weak, feeble nonentities; but "behold, how good and how pleasant it is for brethren to dwell together in unity!"

You see that it has not to do with those outside the house of the Lord and His family; it has only to do with those that are, as we were singing just now, sharers of one birth, belonging to one home, members of one family, all under one Father, saved by one Lord, indwelt by one Spirit; it has something to do with everyone of whom the Lord Jesus Christ said that He was their Lord and Master. "And all ye are **BRETHREN**." It is a pity that any one portion of the family should claim the word exclusively for themselves, since it belongs to us all, by right of our new birth.

Do not forget also that He calls those His brethren, His sister, and His mother, who do the will of the Father in heaven. So it is a practical matter. It is not a mere thing to be hidden up in your own heart, that you may say, "I am one of the brethren, and belong to Christ, and am in the family of God, and no one is to know it." But they *are* to know it. You are to be able to call their attention to it, that the brethren of the Lord Jesus Christ are dwelling together in unity. They "**DWELL TOGETHER IN UNITY**"; and, as the margin tells you, the Hebrew says they "dwell even together"; and when the Greek translation of it was made, they used the very same word, which strikingly enough occurs in Acts ii. 1, "They were all with one accord **IN ONE PLACE**." They were dwelling together, and you remember the blessing that God commanded them. I dare say you have heard more than once, in these past days, that it is a unity which you have not got to make; God has made it, and all you have to do is to keep it. You can mar it or keep it; you cannot make it. "Endeavouring to keep the unity of the Spirit in the bond of peace"; and when that is done, the world ought to see,

and we ought to be able to tell them, that it is a GOOD and PLEASANT THING—that is, good for you, and pleasant for other people; good in God's sight, and pleasant in your hearts; good every way, and pleasant every way. If we want to have pleasant lives and good lives as believers in the Lord Jesus Christ, do not forget that this is the foundation, a foundation often overlooked. It is not sometimes reckoned as one of the real causes of a great Christian life, yet it is. It is good and pleasant "for brethren to dwell together in unity."

If you turn to Acts ii., iv., and v., you will see some marks of the goodness which comes where brethren do thus "dwell together in unity." In chapter ii. 47 you find, after a strong description of the unity in which the brethren were dwelling, where "all that believed were together, and had all things common," and continued "with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people"—what happened then? Why, the world looked in and beheld those things; and when they saw them, and did not only hear the names of Christians, but saw the lives of Christians, mark what happened—"And the Lord added to the Church daily such as should be saved." Now and then we have great mission times, and the Lord adds a great many during, perhaps, a week, or a fortnight, or more; but when the brethren were dwelling together in unity, then "the Lord added to the Church DAILY such as should be saved." If you look at chapter iv. 33, you see what happened when they were thus in unity. "With GREAT POWER gave the apostles witness of the resurrection of the Lord Jesus; and GREAT GRACE was upon them all." And in verse 11 of the next chapter we read, "And GREAT FEAR came upon all the Church, and upon as many as heard these things." Great power for testimony, great grace for the life, and the great fear of God that turns away from iniquity, was resting on the whole Church. Now do you see "how good and how pleasant it is for brethren to dwell together in unity"? What a wonderful power it brings into the life, what a blessing it exercises in the world, which is one of the proofs the world wants to have before its eyes that there is really good, which they will get if they come with us.

In this psalm we have a little further on, in the verses that follow, a twofold description or simile of what it is like when

brethren do dwell together in unity. We had better look at it closely, because it is a principle in the Christian life that what we look at we long for; and when we long for it we are pretty certain, sooner or later, to get it. It is for lack of looking at these things that we often are content to go on without them day by day. Brethren, do not do that. Look closely, like the man in the Epistle of James who looks into "the perfect law of liberty, and continueth." Of course it is "continueth looking"; that is the point of the thing. If you merely look into a glass you turn away and forget what sort of man you are, but if he "continueth looking, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Looking, he gets transformed into its likeness. What you continue looking at you grow like. That is always the principle in grace and nature. O God, give us to see now what it is like in Thine eyes when "brethren dwell together in unity." He has two similes in His Word, one taken from inside the house, and one from outside the house. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." If you turn to Exodus xxx. you find a description, in the 23rd and following verses, of the way in which that ointment was made that was poured upon Aaron's head, and in the 30th verse, "Thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto Me in the priest's office." But no one else might have that oil put upon him; it was only for the priest. "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." It was something peculiar to the high priest and the priestly family then, and it is so still. This unity cannot, and may not, be manufactured in the world; it belongs to the Church of Christ, and to the Head of the Church, Christ Jesus Himself; and that wonderful unity always is like the holy ointment that was poured upon Aaron's head. And then we are told what happened to it. It "ran down upon the beard, even Aaron's beard," and as it flowed over his beard it had to touch "the skirts of his garments"; it had to touch the breastplate with the names of the twelve tribes of Israel on it, and touch his shoulders, with six names of tribes on one shoulder and six on the other, until every single name represented in Israel was under the double flow of the anointing oil, the flow of oil over the place of love, the heart of the high

priest, and over the place of power, the shoulders of the high priest. So this unity is the secret of nearness to the heart of the Lord, and it is the secret of power in the Lord. How many and many a heart is groaning and complaining to-day because it says it has no power in its Christian life; and it prays for power, and seeks power, and forgets how often the secret of power is where "brethren dwell together in unity." You may cry for power, and pray for power; yet treasure an unloving thought in your heart against a brother, and God cannot and will not give the power to you. Put away these things of discord and dissension between you and your brother, and the way is open. You remember of the Head it is said, "He gave not the Spirit by measure unto Him." "In Him dwelleth all the fulness of the Godhead bodily," and there are boundless supplies of the grace of the Spirit in Him, and it only needs that God's people be united in the power of the Lord, and there is, as the birthright of every child of God, the perpetual flow God's Holy Spirit—the anointing oil.

You notice further that it comes down to the "skirts of his garments." Oh, thank God for that, because there it touches the feet, the humblest members of all, and it reaches those just as truly and mightily as it reaches the fingers of the hand. The lowest parts of the body—the feet—are as much under the flow of the Holy Spirit as the strongest and keenest of them all; and He has told us "the head cannot say to the feet, I have no need of you." If some hearts think these are great and grand things for the leaders of God's people, things that God gives to His missionary servants when they are in the places of battle, or in the forlorn hopes of the field, or to those who have the heaviest burdens to bear, "But it is not for me," my brother, my sister, it is for the feet, the lowliest and last of all, and the Head in glory cannot say, "I have no need of you." He must say, "I have need of you." It means, think of it, He cannot get on without you. His work is not done without you. The other day I was climbing in the Alps, and got a blister on one toe, and then my whole body had to rest for three days. That is it. The lowliest member has its place, and if it is displaced or harmed, the whole body has to suffer. Do not let anyone think that if they who are prominent in the Church of Christ are all right, everything is all right. No, it is not, until every single member of the living body of Christ knows and claims his right to be living under the flow of the anointing oil.

We have next another simile from outside. "As the dew of Hermon, and as the dew that descended upon the mountains of Zion." You see, the one was inside the temple of the house of God, the anointing oil upon the high priest; the other looks outside over the land, and takes its start from the far north, where the mighty Hermon raises its head, which is the source of the waters of Jordan, the gatherer of clouds, the head of the land. As the clouds gather upon it, they get broken off one by one, and float away over the whole land, because Hermon is to the north of the northernmost tribe. It is to touch them all—to come over Dan, perhaps to give him a gentle "judgment"; it comes over "wrestling" Naphtali, and gives him rest and peace; it brings calm into the busy life of Zebulun; it has meaning for the ruling power of Ephraim; it extends fruitfulness to Manasseh; it brings power to Benjamin, nestling between His shoulders; and at last it flows upon the barren rock of Zion, and makes it a garden of God. What a wonderful picture—because of the clouds of dew that break from the Head, and fall upon, one after the other, the members of the body, the portions of the land of the Lord. It falls upon Zion, and it has then covered the whole of the land. And it seems, so they tell us, that this dew is ready to fall everywhere, only it does not fall when there is atmospheric disturbance. There must be peace and calm. This blessed unity is like the dew, and where it falls disturbing things are put away, the troubles of the day have ceased; and in the night, when things of discord and confusion have quieted and are gone, it can fall on the whole land and refresh it with the moisture of heaven. That is what unity is like among God's people. What a wonderful secret of all these things our hearts long for, when we are told we are but to remove those hindrances to unity; and where the unity is, there the Lord of Unity gives the blessing.

There are many times when God gives you a blessing, but it is not often said that God "COMMANDED THE BLESSING"; when He does, it is a significant word. If you look at Leviticus xxv. 20, 21, you find, "If ye shall say, What shall we eat the seventh year? [the Sabbath year] behold, we shall not sow, nor gather in our increase: then I will *command My blessing* upon you in the sixth year, and it shall bring forth *fruit for three years.*" We sometimes talk about a double blessing; well, here is a treble blessing for you—a blessing commanded, that

brings fruit to last over three years! Is not that affluence? Is there any heart here to-day that can say, "I know that to the full"? Is there any heart that will not say, "O Lord, make me know that to the full. Let those discords be removed out of my life. Come in, and make that calm and peace, that unity upon which the Lord commands the blessing, even life for evermore"?

Look again at Deuteronomy xxviii., and you see another form of commanding a blessing. In verse 8 you read: "The Lord shall command the blessing upon thee in thy storehouses, and *in all that thou settest thine hand unto.*" That is what it is—the dew fell upon every kind of people in Israel. They had different callings and professions, different work to do and places to fill, but the dew fell upon them all; and now the commanded blessing is one that falls upon all—"all that thou settest thine hand unto." Many of you may be going back to-morrow to your old lives, to the things you have long been setting your hands to, and some seem to prosper and some do not. Would not you like to take a blessing with you that will rest upon all that you do? That is the commanded blessing that flows in where discord goes out and unity between God's people is kept.

Once more, in Psalm xxxiii. 9, we read: "He spake, and it was done; He commanded, and *it stood fast.*" That is the kind of blessing we want, not a blessing of which we shall say, "I went up to Mildmay, and had four blessed days; oh, how sweet the thought of them is still! but it has left behind no permanent result." Oh, no! where the Lord commands the blessing it stands fast; it goes along with you; it brings threefold in for all that had been before. Oh, how rich the Church of Christ would be to-morrow if it began to be united to-day!—a threefold blessing, a blessing upon all that it touched, a blessing that shall stand fast because He commands it; and when He commands it, none can remove it.

And what is the blessing? It is "LIFE FOR EVERMORE." Do not think for a moment it just means life for you and me for evermore. Oh, no. It is a kind of blessing that belongs to all the people of God, and it is a stream that goes on for evermore. It is to come in and fill your hearts, and then flow over from your hearts to others; to fill the Churches and congregations, and flow over to others again; to fill your lands and possessions, and flow over still, until it requires the whole

world to contain it. It is a good thing that these days of pondering upon unity should find their climax to-night in the great diversity of the mission field. If these days are not to be merely days of ideal fancies; if we are not to go away and say, "They were true things, sound things, but now it is done"; if they are to be living things, it must be life flowing out from you, and reaching to the ends of the earth. Of course one sees all these things plain and simple, yet the point before us is this, are they manifested habitually, universally, practically, in all Christian lives? I suppose we need not look far outside to know that they are not; and we need not look long inside to know they are often not there either. What stands in the way? Look at 1 Corinthians iii., and we find the apostle speaking to his Corinthian converts, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." Just see what are the marks of carnal or infantile Christianity, "Whereas there is among you *envying*, and *strife*, and *divisions*." Now you may be ever so learned and ever so skilled in the knowledge of God's Word and the ways of His working; you may have been at the study for years and years; you may be a wise old man or old woman, but if you are quarrelsome and envious you are nothing but a babe in Christ. When you go to a well-ordered household, and go into the drawing-room, you do not expect quarrelling to be going on between grown-up sons and daughters: if you do hear it at all you say, "That is up in the nursery." And remember this, when there is envying, and strife, and division, it does not matter how great, and wise, and holy we may be thought to be, where those things are there are the marks of spiritual infancy, and nothing else.

Friends, if in your lives to-day there is anything of envy, of strife, of divisions, just go back and see how long ago it was you were born again in Christ Jesus. Was it half a year ago? Then we will not say much about your quarrelling; you are still a little babe. But if it was three or four years ago, do not you think it is time to have grown out of it? And if it was twenty or thirty years ago, is it possible that an old Christian of forty or fifty years' standing is still envious of others? The whole family suffers then. It is not comfortable

to go into a drawing-room and find grown-up folk quarrelling. We probably feel that the sooner we get out the better. That is because there is envying, strife, and divisions. And it is a remarkable thing that those things which are here named as marks of the infantile Christian are called the works of the flesh in Galatians v. You do not wonder that he calls them carnal—that is, fleshly—Christians, for they have the work of the flesh in them. Now look at Philippians ii. 3, “Let nothing be done through strife or vainglory.” The apostle had bitter experience of that when he was writing to the Philippians. Round about him some people were preaching the Gospel only out of strife, simply to draw away from him some followers of Christ. So he wrote: “But do not *you* do that. Let *nothing* be done through strife or vainglory”—nothing to put you up above your brother—“but in lowliness of mind let each esteem other better than themselves.” That is a hard thing, as long as you look for the faults of the other, and it is an easy thing when you look for your own faults. It makes, alas! a wonderful difference in these things what you are looking for. A friend of mine was talking with a professed atheist—one who rejected God’s Word—and he asked him to do something for him. Yes, he would if he could. So he gave him the Four Gospels, and said, “Will you kindly go through these, and mark out everything that you really cannot, as an honest man, believe.” The man did so, and looked for all the miracles and interferences of God, and scratched them out; everything divine was gone out of the work. A fortnight afterwards my friend gave him another copy of the Gospels, and said, “I want you to mark all the things you *can* believe, and when you have done it bring down the other book, and compare the two”; and, to his amazement, he found he believed a lot of things the second time that he could not believe the first time! Why was that? Because he was looking for something else. He was not looking for incredibilities, but for credibilities; and that brought the first ray of light into his soul. I heard an old Christian once say, “When I was very young I would have liked to change a good many things in the Bible; when I got to middle life there were many fewer; and now, in old age, I do not think I would change anything.” The point is what you are looking for. “In lowliness of mind let each esteem other better than themselves.” You begin to look for the good points in some-

one else—the points on which you think you can agree, and not disagree, and as you look for those things you find them. That same friend, a lecturer on Christian evidences, gave a series of addresses, and it was a remarkable thing to see upon the platform ten or twelve men who differed in three different directions, at least, on what are called theological views. Yet as they listened to that man for five nights, proving, with remarkable power and blessing, the existence of God, the divinity of Christ, the necessity of the Atonement, the need for the new birth, the inspiration of the Scriptures, those three divergent schools of thought were all one; and they looked on in wonder to see how much there was of the most vital, initial truths that they held in common, and how little, comparatively, were the things in which they differed. Look at your outstretched hand. Are you looking at the separated lines of the fingers, or are you looking at the united palm of the hand? Well, friends, look for the points of union, and the points of discord disappear. The wise man says, “Only by pride cometh contention,” so that wherever you have contention you have pride, and pride is one of the seven things God hates—the first of them. Do you wonder that there are great needs in the Church and in Christian lives when they allow discord, strife, contention—springing from pride—in their hearts? They ask God for power to glorify Him, when all the time they have pride in their hearts, by which they dishonour Him.

Oh, let us ask God to take these things out of our hearts! He can do it. He tells you first the power: “I will dwell in them, and walk in them, and they shall be My sons and daughters, and I will be their Father, saith the Lord Almighty.” Now think, brother and sister, if there is anything in the thoughts of these things that seems impossible of attainment, write it down on one side of your spiritual account-book, and on the other, an indwelling and in-walking God. Every step you take He takes with you. Then say, “Is there anything too hard for the Lord?” And when the apostle has told you these things, that your heritage and privilege is the possession of an indwelling God, he says, “Therefore, having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” It is a significant fact, if you take that verse as the closing application of it, that “let us cleanse ourselves” is in the aorist

tense, and speaks of a thing that ought to be done once for all. Then "perfecting holiness" is in the present tense, and tells of something that has to go on for ever up to the glory. If there are any hearts here to-night with feelings of discord and envying, and strife and division with others, if you have been looking for and enlarging those points of discord, and shutting your eyes to the points of union, how long is it to go on? If we are to go away from these days of pondering on what God has done for the unity of His people, how long are we to go on before it is really ours? Shall it be a gradual process? If we have strife and divisions with twenty people, shall we to-morrow make it nineteen, and hold on to them for a week, and then make it eighteen the next week, and so on? Why it may be Christmas before it is done, and you may not live till Christmas. I do not see why you should not begin to-night. If there is anything in our hearts and lives that breaks instead of keeping the unity of the Spirit, shall we not go to Him, the Searcher of hearts, and ask Him to put it right to-night? We know it will be a good and pleasant thing. The blessing will not stop with you. This room will not contain the blessing, nor a room three times as large. It will have to go on; it will mean that through your lives and out of your lives God has commanded a blessing, even life for evermore.

LIST OF DELEGATES

FROM VARIOUS COUNTRIES.



THE following list of names is not by any means complete, as explained in an earlier page. Some omissions will be found, and these we much regret. The list probably includes others who at the last were prevented attending:—

France.	M. le Pasteur Theo. Monod	<i>Paris.</i>
	„ „ Hocart	„
	„ „ Appia	„
	„ „ Cordey	„
	„ „ Weiss	„
	„ „ C. Vernes	„
	W. Soltau, Esq.	„
	M. le Pasteur Bach	<i>Lyons.</i>
	J. Hughes, Esq.	„
Germany.	Count A. von Bernstorff	<i>Berlin.</i>
	Colonel von Knobelsdorf	„
	Dr. Dalton	„
	Mrs. Palmer-Davies	„
	Pastor Scheve	„
	„ Stieglitz	„
	„ Flashar	<i>Potsdam.</i>
	„ Kritzinger	„
	„ Jellinghaus	<i>Berlin.</i>
	Miss von Blücher	„
	Pastor Correvon	<i>Frankfort-on-Main.</i>
	„ Weerts	<i>Frankfort.</i>
	Miss Patrick	„
	Rev. J. C. Aston	<i>Altona.</i>
	Herr Braun	<i>Hamburg.</i>
	Inspector Beschmidt	„
	Dr. Bickel	„
	Pastor Man	„
	Herr Hellwiek	„
	„ Simoleit	„
	„ Selig	„
	„ Muller	„
Pastor O. Funcke	<i>Bremen.</i>	
Pastor Schmidt	„	
Herr Claus	„	
Pastor Witt	<i>Kiel.</i>	
Miss von Weling	<i>Blankenburg.</i>	
Pastor E. Millard	<i>Wiesbaden.</i>	
„ Schafhert	<i>Weignitz.</i>	

Germany.	Pastor Ebers	<i>Driesen.</i>
	„ Christlieb	<i>Mettmen.</i>
	Dr. Krahe	<i>Halle.</i>
	Pastor Kotzschke	<i>Langerhausen.</i>
	Herr Reuter	<i>Magdeburg.</i>
„ Siebel	„	
„ Wehler	„	
„ Carl Nicolaus	<i>Calbe.</i>	
Italy.	Rev. Cav. Pons	<i>Torre Pellice.</i>
	„ Com. Dr. Prochet	<i>Rome.</i>
	„ Prof. Dr. E. Comba	<i>Florence.</i>
	„ Dr. McDougall	„
	„ Cav. Saverio Fera	„
	„ Vincenzo Notarbartolo	<i>Leghorn.</i>
„ E. Clarke	<i>Spezia.</i>	
Belgium.	M. le Pasteur Meyhoffer	<i>Brussels.</i>
	„ „ Rochedieu	„
	„ „ Anet	„
	„ „ Beyerhaus	„
Switzerland.	Dr. E. Naville	<i>Geneva.</i>
	Count W. de St. George	„
	M. le Pasteur Dardier	„
	Pastor Brocher	„
	M. le Pasteur Dēcombaz	„
	Herr A. Vischer-Sarasin	<i>Basle.</i>
	Pastor Fritz Gerber	<i>Berne.</i>
	M. le Pasteur W. Petavel	<i>Neuchatel.</i>
	Pastor de Meuron	„
	Pastor Morel	„
	Prof. Lucien Gautier	<i>Lausanne.</i>
	Rev. A. F. Busearlet	„
	Pastor Denkinger	<i>Bulle.</i>
	Mons. Eidenberz	<i>Zurich.</i>
Sweden and Norway.	Lektor Lowienhielm	<i>Stockholm.</i>
	Pastor Arnstrom	<i>Aueby.</i>
Spain.	„ Storjohann	<i>Christiania.</i>
	Pastor Fliedner	<i>Madrid.</i>
Holland.	Jonkheer de Savornier-Lohman	<i>Amsterdam.</i>
	Rev. Dr. Gerth van Wyk	<i>The Hague.</i>
	Rev. Dr. van Gheel Gildemeister	„
	H. A. van de Velde, Esq.	„
	Prof. Dr. Baljon	<i>Utrecht</i>
	Rev. Dr. Gunning	„
	A. H. Brandt, Esq.	<i>Velp.</i>
Denmark.	Rev. Dr. Bleeker	<i>Heusden.</i>
	Rev. Dean Vahl	<i>N. Alslev.</i>
	Count Moltke	<i>Copenhagen.</i>
	„ Holstein	„
	Rev. G. F. Lund	„
	Rev. Th. Elmquist . . . . .	.....
	Mr. Thorbcusen . . . . .	.....
	Rev. S. Johansen . . . . .	.....
	Rev. H. Jacobson . . . . .	.....
	Rev. Missen . . . . .	.....
	Rev. H. Larsen . . . . .	.....
	Rev. Gaarde . . . . .	.....
	Mr. A. Hansen . . . . .	.....
Rev. Dahlhoff . . . . .	.....

Denmark.	Miss Wright . . . . .	.....
	Miss Ohmeyer . . . . .	.....
	Rev. Bast . . . . .	.....
	Mr. Burmeister . . . . .	.....
	Miss Halberg . . . . .	.....
	Rev. Brockmeyer . . . . .	.....
Hungary.	Rev. Prof. Aladar Szabo	<i>Buda-Pesth.</i>
	Pastor Gladischefsky	„
Finland.	Mr. Makinen	<i>Helsingfors.</i>
Russia.	Mr. I. Prokhanoff . . . . .	.....
Turkey.	Rev. M. Bowen	<i>Constantinople.</i>
Greece.	Rev. Dr. Kalopothakes	<i>Athens.</i>
Malta.	Rev. G. Wisely, D.D. . . . .	.....
United States.	W. E. Dodge, Esq.	<i>New York.</i>
	Rev. C. A. Stoddard	„
	Rev. Dr. Strong	„
	Rev. John Hall, D.D.	„
	Rev. Dr. W. W. Atterbury	„
	„ H. B. Chapin	„
	„ G. U. Wenner	„
	Mr. Arnold J. D. Wedemeyer	„
	Mr. J. H. MacCracken	„
	Mr. Heli Chatelain	„
	Rev. Leighton Williams	„
	„ J. J. Good, D.D.	<i>Reading, Pa.</i>
	Rev. Dr. S. F. Scovel	<i>Wooster, Mass.</i>
	„ J. T. Oxtoby	<i>Ionia, Mich.</i>
	James, Cary Thomas, Esq., M.D.	<i>Baltimore.</i>
	Rev. R. C. Zartman, D.D.	<i>Philadelphia.</i>
	„ L. C. Vass, D.D.	<i>Savannah.</i>
	„ J. H. Prugh, D.D.	<i>Pittsburgh.</i>
	„ L. G. Graham, D.D.	<i>Philadelphia.</i>
	„ J. Addison Henry, D.D.	„
	„ Jacob Pister	<i>Cincinnati.</i>
	„ W. W. Moore, D.D.	<i>Hampden-Sidney</i>
	Canada.	Sir J. W. Dawson, LL.D., F.R.S. . . . .	Montreal.
Rev. Principal MacVicar, D.D.		„
„ Donald Grant		„
Mr. Walter Paul		„
Rev. G. Colborne Heine		„
„ G. M. Milligan, D.D.		<i>Toronto.</i>
„ W. T. Noble		<i>Quebec.</i>
„ R. Johnston, B.D.		<i>London, Canada.</i>
„ W. Savage	<i>Guelph, Ontario.</i>	
„ James Harris	„ „	
Australia.	Rev. Rainsford Bavin	<i>New South Wales.</i>
	Pastor Christensen	<i>Brisbane.</i>
New Zealand.	Miss Jordan	<i>Turakina.</i>
Egypt.	Rev. M. J. Elliott	<i>Alexandria.</i>
Palestine.	Rev. A. Hastings Kelk	<i>Jerusalem.</i>

A Sketch of the Representatives from various Countries.

The following paper was written by a friend for an editor who had asked for some description of the *personnel* of the foreign delegations, and will, we think, be interesting to the readers of this volume:—

From France we have not a numerous delegation; but there are here some of the leaders amongst the Protestants of that country—one bearing the honoured name of Monod, and another, Pastor Hocart, who, while head of the Methodism of France, is, above all, a Christian who is revered in all the Churches.

Germany sends us a large representation, many Lutheran and other pastors; and one especially well known in this country as a writer whose works have been greatly appreciated—Pastor Funcke, of Bremen. But we have also the President of the German Branch, Count Bernstorff, who comes to London, where he spent some of his early years, while his father was ambassador to the Court of St. James. Another, but not so well known in this country, is at once a soldier of the German Fatherland, and an earnest soldier of the cross—Colonel von Knobelsdorf.

Italian Evangelicals are well represented, for we have the Moderator and other leaders of the historic Church of the Waldenses; while the Free Church of Italy sends us two of its leading men, and other Protestant workers in Italy are also with us. In welcoming these to our conference, we cannot forget that it was on Italian soil that the last great international conference of the Alliance was held; and the gathering at Florence, which elicited such a warm message of sympathy from the King of Italy, will not soon be forgotten by any who were privileged to be present.

Switzerland has had the unique honour of welcoming the Evangelical Alliance on two separate occasions for international conferences, and is now strongly represented; for it sends us Dr. Naville, who is at once a Swiss Christian with an honoured name, and a celebrated Egyptian explorer, almost as well known in London as in Geneva. We have also many other representatives of the country of mountains and lakes, and some of these will be heard at the various meetings of the Alliance.

Holland sends us, if not a numerous contingent, yet a band of men who are warm supporters of the Evangelical Alliance and its principles. Some of them are honoured ministers of Christ, and others are serving their country as members of its Parliament, while one at least has been a Minister of State—Jonkheer de Savornin-Lohman.

Belgium, too, is represented by some of its earnest Christians, who are labouring with success amongst their Roman Catholic fellow-countrymen.

Denmark sends a numerous contingent of her sons (and daughters too!), including Dean Vahl, who did so much to facilitate the holding of the great international conference of the Alliance twelve years ago at Copenhagen, and others, including Count Moltke, a name well known all over the world.

Hungary, which is at present celebrating the millennium of its existence as a nation, has lately come, in a definite way, into the family of the Alliance. The visit of the deputation sent by the Alliance to Buda-Pesth only last month, and whom the Emperor-King so graciously received, has resulted in a large number of Hungarian Protestants declaring their wish to be recognized as a Branch of the Alliance. We welcome two representatives of that country.

Russia also, though vast in extent, does not, on various grounds, supply a large contingent to a conference of the Evangelical Alliance; but we gladly welcome amongst us one of the Russian Stundists, a people who have been sorely persecuted on account of their religion.

Turkey has a double representation, for we see some who have been labouring in that country many years as missionaries, while we have also some native Armenian Christians.

Spain is not without its representative: and we have one brother from Malta, and another from Greece; while Egypt sends a delegate in one who has laboured in that country as a missionary for years. We have also subjects of the Shah of Persia with us, and many from more distant lands.

Last, but not least, we have our American friends, who are always present in good numbers at Alliance conferences. We welcome Mr. Dodge, the President of the United States Alliance, and one who has done, and is doing, so much in the arbitration movement. America also sends back to us as one of its representatives a brother who is at once British and American—Dr. John Hall. We have also Dr. Josiah Strong, the able and energetic Secretary of the Evangelical Alliance of the United States; and Dr. Stoddard, who, while principal editor of the leading religious newspaper of America, the *New York Observer*, seems to live upon the ocean, and to be ubiquitous in his presence here, there, and everywhere, but especially where an Evangelical Alliance gathering is held.

The British Colonies also deserve special mention; for the Dominion of Canada sends us, as one of its representatives, Sir William Dawson, the eminent scientist, who is as well known in this country as in his home in Canada. Far-away Australia brings up the rear by sending us a special representative in the Rev. Rainsford Bavin.

There are also many other representatives from different countries, and too numerous to be particularly mentioned here; but one and all are warmly welcomed by the British Branch of the Alliance, whose position, in one sense at least, has been unique; for it alone has had a continued existence and a permanent organization all

through the fifty years, with its own auxiliaries all over the world. It is no wonder, therefore, that London has naturally come to be regarded as the central pivot of the Evangelical Alliance, and the British Branch as the parent society.

Congratulatory from Branches of the Alliance.

A number of communications were received from branches of the Alliance in various countries, with reference to the celebration of the Jubilee. Of these, however, we can only give the following, which is of special interest as coming from Rome:—

“UNUM CORPUS SUMUS IN CHRISTO.”

“To the Committee of the Evangelical Alliance.”

“DEAR BRETHREN,—We are thankful to Almighty God, our Heavenly Father, to be able on this occasion of your Jubilee to send you our affectionate greeting and Christian congratulation from this city of Rome. You will receive such greeting from all parts of the world, but none will have greater reason for doing so than Italy, where, through your efforts in the dawn of our revival, our brethren who suffered bonds and imprisonment were liberated and protected.

“Your kindly sympathy, thus shown so early in our history, again appeared when internal difficulties threatened our peace, and you deputed some of your most honoured brethren to visit us.

“The International Alliance Meeting which you convened in Florence was another proof of your interest in Italian Evangelical work, to which it brought new impulse, and in the history of which it is remembered as the lucid interval when we had the clearest vision of our corporate unity in Christ—a vision which left a deep longing for its permanent realization. This is the ideal which we fondly cherish and uphold in Rome, on the authority of our one Lord, on the basis of His own Word, in the power of His own blessed Spirit. Here, brethren, in this liberated metropolis of United Italy, with its free Government and faithful King, Humbert I., we hope at no distant period to welcome you in holy assembly of witness to the unity of Christians in Christ and Christ alone.

“Dr. Prochet, a brother beloved, a member of the Roman Committee, being about to proceed to London, has kindly acceded to our request to bear this letter, and with it to present our warmest congratulations, and to assure you of our united best wishes and prayers that the occasion of your Jubilee may be a Pentecostal demonstration of our unity in Christ Jesus the Lord.

“Brethren, they of Italy salute you, and especially the brethren in Rome. The grace of our Lord Jesus Christ be with you.

“Signed, on behalf of the Roman Branch of the Italian Evangelical Alliance,

“JAMES WALL, *President.*

“GIACOMO CARBONERI, *Secretary.*

“ROME, 25th June, 1896.”

LOCAL CELEBRATIONS OF THE JUBILEE.

Jubilee Celebration at Liverpool.



THE Liverpool Branch of the Alliance arranged to hold a Jubilee celebration of their own; and this was very appropriate, seeing that it was in Liverpool where the preliminary conference was held in 1845, and at which it was agreed to found the Evangelical Alliance in the following year. The General Secretary, Mr. Arnold, accompanied by the Rev. Dr. Gerth van Wyk, from Holland, and the Rev. Professor Szabo, from Buda-Pesth, attended the Liverpool meetings, and received a very warm welcome. We extract the following account of the celebration from the *Liverpool Courier* of June 26th:—

Yesterday Jubilee celebrations were held in Liverpool in connection with the Evangelical Alliance. In the afternoon a meeting was held at the Town Hall, at which the Lord Mayor was to have presided, but in his unavoidable absence he was represented by Alderman E. H. Cookson.

Alderman COOKSON, on behalf of the Lord Mayor, offered a hearty welcome to the delegates. The Lord Mayor, he said, was warmly in support of their work, and he (the speaker), on his behalf, expressed the hope that the Society would be successful in extending the splendid work which it was carrying on throughout the world. He personally could attest to the immense amount of work which the Society had done.

Mr. A. J. ARNOLD (London) explained the objects of the Alliance. In doing so he reminded Liverpool people that it was in this city, fifty-one years ago, that the Alliance was practically instituted. It was here that the conference of 216 of the greatest and best men of various Churches throughout the country was held to meet a number of their Scotch brethren, to see if it was not possible to form some alliance between the Churches. That was practically the formation. It was objected at the time that such an alliance could not live. But it had lived, and had lived to accomplish much good work. Its first object was manifestly to join Churches of Christ not only of various nations, but of various denominations, and they had

succeeded in forming an Alliance which represented all the Christian Churches of the world. The object of the Society, however, was not simply to carry out the beautiful sentiment of unity. It had done much to soften the asperities which sometimes prevailed in the different sections of the Church of Christ, and it was upon the differences of these sections that their Alliance exercised a mellowing effect. It was also a great agency in preserving the peace of nations. When the American war scare was on the Society called upon God for intervention, and he (the speaker) afterwards saw an American gentleman who said he believed God had on that occasion used their Alliance to prevent Christian people from imbruing their hands in each other's blood. Their Alliance also worked an immense influence in helping persecuted Christians, and, although few people were aware of it, they had achieved much in preventing persecutions of Christians in Russia and Armenia. There was very much for them to do still in this direction, and by extended help to their Alliance much work, at present neglected, in protecting Christians would be accomplished.

Professor SZABO moved a resolution expressing the thankfulness of the meeting at the success which had attended the work of the Alliance throughout the world. He assured this country that Hungary was recently becoming more appreciative of its responsibilities to Christianity.

The Rev. D. GERTH VAN WYK, in seconding the motion, pointed out how appropriate it was that Holland and England, so united through history, should be hand in hand in the promotion of Christianity.

The motion having been carried, a vote of thanks was passed to the Chairman on the motion of Mr. T. Matheson, J.P., seconded by Mr. W. Proctor.

*DEMONSTRATION AT HOPE HALL: THE UNITY
OF CHRISTIANITY.*

In the evening a largely-attended demonstration was held in Hope Hall, the Lord Bishop of Liverpool presiding.

The Ven. Archdeacon MADDEN opened the proceedings with a prayer for the organization, and in doing so specially prayed for the persecuted Christians of Armenia.

The LORD BISHOP OF LIVERPOOL, in his opening remarks, said he regarded the Alliance with great respect and admiration. He need hardly say to them there was no one thing in the world which was a hindrance to the progress of the Gospel of Christ more than the divisions among Christians. They were undoubtedly all over the world far too much divided, and the division was much greater than people would imagine. He remembered meeting a man who sat in the Houses of Parliament for many years—a highly intel-

ligent man, an able and clever man, but a man who was unhappily an unbeliever. He never went to a place of worship, and he always avowed that he did not believe in Christianity. He was a kind, courteous man if ever there was one. He remembered taking a walk with him, and they got into conversation on the subject of his unbelief. The gentleman gave two reasons—one was that there were so many professing Christians who did not act up to the teachings of the Bible in which they believed; the other reason, he said, was because the Christian Churches were so completely divided, and did not hold communion with each other. He (the Bishop) heard this with much pain; but the gentleman had evidently forgotten that human nature was only a poor fallen thing—he forgot that from the time of Jesus Christ's life on earth there had been divisions, and he was afraid those divisions would continue until He came on earth again. Nevertheless, it was a most desirable object for Christian Protestant Churches to endeavour to sink their divisions and unite in the work of Christianity. In such an attempt at union, however, he did not include the Church of Rome. Such a union he believed to be an absolute impossibility. While the Pope continued to assume that he was infallible there was no chance of union with Rome. He had, however, to notice with regret a disposition shown by many Protestant laymen to flirt with Rome, trying to get nearer and nearer to that fallen Church. Apart from this, the work being carried on by the Alliance to unite Christian Churches throughout the world was indeed something worthy of the support of all Christians.

The Rev. Dr. GERTH VAN WYK (of Holland) next addressed the meeting, and said he came from Holland to England to deliver the message which the Dutch people desired him to deliver—that they wished to ally with the Protestant Christians of England, the country which had been such a great friend to their Christians. They believed in his country that this alliance over the world would bring peace everywhere. They had a large organisation associated with the Society, and they had many thousands of Protestants enthusiastically attached to it. Those believing in the organisation in his country are actively engaged in advocating its teachings and exercising its powers. One of the Dutch papers, which was a friend of the Alliance, raised on their behalf a fund for the poor persecuted Christians in Armenia, and he succeeded in raising 3,000 florins. The great point which the speaker emphasised was that his people, who admired old England much, wished heartily to unite with our Protestant Churches, and to become our allies in the cause of Christianity, whether in taking up the Armenian or any other question.

The Rev. W. WATSON (Claughton) said that if the objects of the Evangelical Alliance were clearly understood by those who were outside of the Christian Churches, it would be learned that after all

the gulf that separated Church from Church throughout Christian lands was not quite impassable. He felt great sympathy with the observations in connection with the injurious influence of the disunion of Christendom to-day. They could not exaggerate the evil of that influence. He was not quite sure they were right about the attitude of those outside the Christian Churches. He was not quite sure, for example, that the working classes of their country were really quite outside the Churches, but unfortunately they were to some extent. That was not, he was persuaded, because of any intellectual repudiation of the doctrines of the Christian faith, and therefore he thought the great obstacle they had to fight against was not intellectual unbelief. That was caused by various influences, but it was not the strongest force the Churches had to contend against. The strongest opposition was indifference. The working man, as they knew him, was simply wearied out with the hard pressure of the week's work ; he stood aloof because he could not find a living message or see the real lessons of the real Master with all the divisions of the Christian Churches before him. If one lent him the sympathy that he wanted, and met him on the common ground and in the common bond of Christian love and Christian aid, the working man would respond without the slightest misgiving. He did not think the attitude of the higher classes was due to any intellectual rejection of Christian doctrines. He feared really people were now living at such a pace that they did not think what the Christian Gospel was. They wanted a simpler life and faith, and simpler ways of doing their common Christian work. He hoped that before the end of the century they would have made a distinct and visible approach to the great and grand unity.

Professor SZABO, of Buda-Pesth, in appealing for alliance of British Protestants with Hungarian Protestants, said that Evangelicism was introduced into the country in the sixteenth century, but it was not favoured by their King, who embraced the Roman Catholic faith, and by instigating persecution caused the Roman Catholic faith to gain ground. But the Roman Catholic faith was not a real Christianity. The Roman Catholic priests in Hungary would not accept celibacy, and their Church allowed married priests. It was as impossible to teach Christianity by the earthly and persecuting methods of the Hungarian Roman Catholics as it was to learn the English language with a Hungarian grammar. He appealed on behalf of the Hungarians for help from British Protestants, for means by which they could organise Protestantism against the growing attempt to force the Roman Catholic faith on them. The Protestants of his country wished to obtain religious liberty, which they were not now allowed. In referring to the English working man's scepticism about religious divisions, he said if they would believe in simple Evangelical truths they would have more peace,

more happiness, and would be more fortunate than they would be in believing in Parliamentary institutions.

Mr. A. J. ARNOLD, Secretary of the Alliance, in speaking of the objects of the organisation, said that their object was not the union of Churches—they did not wish to unite with the Greek or the Roman Catholic Church. It was for the union of individual Christians. Continuing, he spoke of the work which had been done by the Alliance for Protestants in Italy and Spain. With regard to Turkey, he said that they had been able to obtain from the Sultan's Government redress in many cases of persecution; and they were so engaged when the terrible wave of massacre, which nothing could stem, took place, and in which, if the Turkish Power was not engaged in perpetrating, it was not engaged in preventing. All the great Powers of Europe had to stand idly by and see these terrible things done. The Alliance did all it possibly could, and it had been urging Christians to pray to God on behalf of the poor persecuted people. It had urged the British Government to take cases up, and had succeeded in many cases. In regard to the simple believers of the Bible teachings in Russia, who were subject to imprisonment and ill-treatment, the Alliance was the only power yet which had succeeded in bringing to the notice of the Tsar the terrible barbarities which were inflicted on the Christians of his country. The Tsar was evidently surprised at the disclosures, and there was no doubt much good would come of the Alliance's endeavours. The organisation was absolutely practical, and its object was not the sentiment of unity, but the combination of all denominations in practical action for the benefit of broad Christianity.

The Ven. Archdeacon TAYLOR, in proposing a vote of thanks to the Lord Bishop and to the visitors from abroad, said the object of the Alliance was not to create unity, but to manifest the unity that already existed between all true Christian Churches. Notwithstanding unhappy divisions in the Church, to which reference had been made, a great deal of solid unity at the same time existed. It was indeed a great pity that there should be any divisions except such as were lawful. He did not expect all people to agree upon the same methods. They did not brand Wesleyans, Presbyterians, Baptists, and others as divisions of the Church, but more regarded them as divisions of labour working to the same end. He rejoiced in this, because he believed in that way they did the work better, for they heartily agreed upon the grand fundamental principles of union; and that being so, they ought to let each have their individual principles, and carry on their work in their own way. But they ought not to have any jealousy or narrow-minded bigotry, but fraternal co-operation which ought to emulate those who were in heart one in Christ.

The Rev. A. B. BARKWAY seconded the motion, which was carried, and afterwards acknowledged by his lordship.

Jubilee Celebration in Dublin.

MR. PAUL ASKIN, J.P., presided at a meeting, in celebration of the Jubilee of the Evangelical Alliance, held in the Metropolitan Hall, Dublin, on August 5. The attendance, which was very large, included clergymen of various denominations.

The CHAIRMAN said they were met together that evening to commemorate the Jubilee of the Evangelical Alliance, which, as they were aware, was founded in 1846—just fifty years ago—chiefly with the view of manifesting the oneness of the Church of Christ throughout the world, with the view, he said, of demonstrating the unity of Evangelical Christians of different denominations—not uniformity, not the uniformity of the graveyard, but unity—living unity of living Christians. To show that, just as the army having different sets of colours, and composed of different regiments, with different facings, was yet all one army, so the Church of God, which was “the blessed company of all faithful people,” though divided into different denominations, was all one great army under one great Commander, “the Captain of our salvation,” the Lord Jesus Christ. He looked upon the Evangelical Alliance as a fulfilment, in a measure at least, of their blessed Lord’s last prayer. But the Alliance did not restrict its sympathies and its operations to spiritual matters. It was also philanthropic. It took up the cause of the oppressed, the persecuted, and the downtrodden. The Irish Branch of the Evangelical Alliance had recently taken vigorous action on behalf of the poor persecuted Armenians and Stundists, and they hoped to do still more in that direction. He was sure he might, as a Vice-President of the Irish Branch of the Evangelical Alliance, in the name of the audience, offer a very cordial and a very hearty welcome to their dear friend and brother, the Rev. Dr. John Hall, of New York, who was present at the great Jubilee meeting of the Alliance in London last month, and who would also favour them with an address that evening, which he was sure would both command and receive their best attention.

The Rev. WESLEY GUARD said it was thirty years since he had seen or heard Dr. Hall in Dublin. It was to him a great delight to find such a well-known and distinguished man again in their midst. The largeness of this present meeting, even at such a time of the year, was a conclusive proof that all the Evangelical bodies in Dublin gladly hailed the arrival of Dr. Hall, and were charmed with another opportunity of listening to him.

The Rev. JOHN HALL, D.D., of New York, who was cordially welcomed on coming forward, said he found it difficult to stand up and speak, having listened to the kindly observations which had just been made, and which he heartily appreciated; but he would

fain keep this in his own mind, and he would suggest it also to their minds, that whatever usefulness had been attending his life, the labour was due to the grace of their heavenly Father, and whatever Christian affection and confidence he had enjoyed in all the years that were past, he attributed to the lovingkindness of that Saviour, who was with His disciples on all occasions, and who gave to them what He saw to be for their good in this life, as He gave life eternal to them in the world to come. He would fain retain a true humility, and give to God all the glory and all the praise. It was a pleasure in one sense to him to stand here and speak to his fellow-Christians of the city of Dublin. He had many pleasant associations with this city, and many happy memories of the nine years in which he was permitted to labour here as a minister of the Gospel of Jesus Christ. He was then a member of the Evangelical Alliance, and he was thankful to God to recollect that he had nothing but the happiest brotherly relations with the ministers and brethren of his own denomination, and nothing but happy Christian co-operation with the ministers and the brethren of the other Protestant denominations in the city. As he looked back, how many of those he esteemed and respected, who loved the truth, and who lived for the truth, how many of them had been taken into the general assembly, the Church of the firstborn. Let them bless God for the memory of such men, and let them keep in mind what God in His providence had taught them, that one generation passed away and another came, but that the word of the Lord endured for ever.

The great privilege had been conferred on him this evening of allowing him to speak to them on the Jubilee of the Evangelical Alliance. God had given fifty years of conspicuous usefulness to that association, and its members had good cause to rejoice and be glad, and the people all over Christendom would no doubt sympathise with that joy and gladness. The great celebration in connection with the Alliance had just been held in London. At the conferences held on behalf of that celebration there was clearly shown a devout and earnest spirit, indicative of singleness of eye, and an earnestness of purpose to do God's will and glorify His name. The success of that Jubilee Meeting was contributed to in various ways. In the first place it was furthered by the presence of a large body of Americans, who came direct to it from a Conference which they had been attending in Glasgow during the previous week. Then a second cause of success arose from the fact that some time ago a dignitary, who claimed to be the successor of the apostle Peter, called for the union of all so-called Christians. The document coming from Rome was written about by some distinguished persons, and was discussed in the religious newspapers, and it was not to be wondered at that it was referred to again and again at the Jubilee meetings. It was made clear in all these discussions that the alliance that was sought was not so much unity as subjection, and that it was not Evangelical

Alliance, but something the very reverse of Evangelical. Perhaps it was providential that that Conference should have been held at a time when this topic was before the public; for there were many Protestants who needed to be intelligent, needed to be instructed as to the reasons why they were Protestants, so that they might be able to speak the truth, not in a bitter spirit—not controversially, but the truth in love, for the benefit of their fellow-men of whatever name or race. There were also present a great number of representative men from the Continent of Europe, and special interest, he need hardly say, was taken in the appearance of Christian men coming from France, Switzerland, Germany, and Italy. Anyone who had kept his eye on the condition of Christendom knew that over some of these European lands there was a certain spirit of inquiry growing up in many directions, just as in certain directions there was a going down among persons called Christians. There was now a body organised in France with the avowed purpose of giving worship to the devil. It was not strange if people who saw such things inquired, “Are we on the right line? Are the Protestant communities who are prospering so much not on a better line than we are?” That sentiment being to some extent prevalent over parts of the Continent of Europe, it was gratifying in the highest degree to observe at the Jubilee Celebration brethren who, in the midst of darkness which was working so much mischief in their countries, were struggling for the light of the Gospel. The papers read were all clear, scriptural, and well adapted to the conditions of Christendom to-day. On what line, he would now ask, should the work of this Alliance be carried on? He would first suggest that on the class to which he belonged—the ministers of religion—a great obligation rested. Let them as ministers exhibit the spirit of this Alliance. In the city in which he had worked for many years it had been one of his habits to exchange his pulpit with the Methodist, Baptist, and Congregationalist denominations, and indeed with some others. The practical value of this was intended to show the community that while they had different forms of machinery, and were known by different names, they had the same message and the same glorious Gospel of God to proclaim to their fellow-creatures. He was convinced that good could be done in this way. Whatever ministers could do to help to the continuance of brotherly love, that they were bound to do in the spirit of the Evangelical Alliance, and one result would be—and it was one that they should keep before their minds—to show to the adherents of the Vatican that while Evangelical bodies bore different names they were not holding rival fortresses, but that they were regiments of one army, the Church militant—regiments known by different names, wearing even different uniforms, but carrying the same Gospel armoury, fighting the same battle under the leadership of the same Captain of Salvation, men who were sure to be more than conquerors in His

good time through the power of His Spirit and grace. Whatever they could do, as His ministers and officers of the Church, in the spirit of the Evangelical Alliance should be done by them. Then denominations should respect one another's rights, and should avoid carefully anything that would be liable to misinterpretation. There was one Church in a small country town that was doing its very best, and doing everything that could be done. For another Church to come into the place and interfere with the work of the first, under such circumstances might, and probably would, be mischievous. In the spirit of the Alliance the Churches might show respect for one another, and forbearance for one another, among all the bodies who bore the name of their common Lord and Master. Then another way in which they should keep in mind the spirit of the Alliance was by keeping their united forces on the side of truth and righteousness. In matters of education this work could be forwarded. Again, they should make demonstration of their spirit and their feeling on behalf of the suffering and the persecuted. The Greek Church was showing a spirit which they might well protest against and deplore. There was a body of large numbers known as the Stundists, who were practically Protestants, and the Russian Government, at the instigation of the Greek Church, were doing all they could by force and wrong and cruelty to put down that body of Christians. One of the Stundists—the son of a victim of the persecution—was present at the Jubilee of the Alliance. In the spirit of the Alliance, Churches should combine to protest against these wrongs, to call on these wicked Churches to abandon their cruelty, and afford to all persons liberty of conscience. Then he need not mention the shocking cruelty and bitter oppression which a multitude of people, known as the Armenians, had been suffering, and in some instances were suffering still. The power that impelled to these crimes was the spirit of Mohammedanism, and the ruler of Turkey was in the truest sense of the word a persecutor, just as the heathen emperors of former days were the persecutors of Christianity. If Christians were thankful for their freedom, if they felt the spirit of true humanity, they should as brothers and men combine together for the purpose of raising a loud protest against the cruelty and barbarism to which the Armenian Christians had been subjected. Now, in conclusion, he would ask how they should maintain in their hearts the spirit of the Evangelical Alliance, and promote it. By their application to the revealed Word of God. Let them keep near to Christ, love Him more and more, maintain fellowship with Him, cleave to Him, and they would then be drawn nearer and nearer to the rest of His disciples, and would learn to trust them, to bear with their infirmities, to compassionate with them in troubles, to help them in weakness. The nearer men were to Christ, and the more they were in the power of the world to come, the more easy it would

be for them to maintain that spirit of brotherly love which was embodied and represented in the Evangelical Alliance.

On behalf of the meeting the CHAIRMAN returned thanks to the Rev. Dr. Hall for his address, and the proceedings terminated.

Extracted and condensed from the "Irish Times."

Jubilee Celebration in China.

The Jubilee of the Evangelical Alliance was celebrated in China. The Shanghai Branch arranged for a special devotional service in the Union Church on Monday, July 6. Earnest prayers were presented at the throne of grace for continued blessing upon the Alliance.

Dr. BOONE spoke upon the relation of the Alliance to the work of the Church in China. He said that three branches of the Evangelical Alliance were constituted in China in the year 1884, viz., at Peking, Hankow, and Shanghai. Peking is important as being the capital city of the Empire; Hankow is the great trade centre for middle China; while Shanghai, as the principal port of the country, has relations with the whole civilized world. The Evangelical Alliance is a bond of union between Christians of various denominations; it has made all the Protestant Churches realize how much they have in common. By means of the universal week of prayer it has brought all Evangelical Christendom into closer and happier relations. The help rendered by the Alliance to the missionary cause in China has been considerable, as a reference to the action of the Home Committee in the matter of the murder of Mr. Wylie, the Szechuen riots, and the Kucheng massacre, is sufficient to show. During the twelve years since the Shanghai Branch was formed many changes have taken place. Some of the most devoted leaders of the good work have been called to their reward, among them Drs. Gulick, Wheeler, Williamson, Lambuth, and the Rev. James Dalziel. The branch still prospers, and the missionary enterprise in every part of China is going forward hopefully and successfully.

Dr. EDKINS said: The Evangelical Alliance was formed in August, 1846, in London. Rev. Edward Bickersteth, the patriarch of the Bickersteth family, which has given two bishops to the English Church, was asked to open the meeting, which he did by reading Psalm cxxii. and John xvii. He was animated by a deep spirit of charity, and the large audience sympathized in the same feeling. Being vacation time I was at home in the country, and was not present at that meeting; but before I left college there had been one or more preliminary meetings. More than a year was needed to invite people. I remember one in Craven Chapel—a large place of

worship close to Regent Street. Here Rev. James Hamilton gave an address on the four good things which he represented as requisites to union. They were : good theology, good conduct, good temper, and good sense. Union could not be effected without these four things. Everything must be good. The Rev. James Hamilton preached in those days in Regent Square Presbyterian Church. It was very near my college, and I often heard him there, as I did Dr. Candlish and Dr. John Pye Smith. He was a man of a lovely enthusiasm. He belonged to the Free Church Party at the disruption, and was a friend of Robert Murray McCheyne. His little book, *Life in Earnest*, was much valued. *Farewell to Egypt* had a great run at the disruption. The ministers—four hundred in number—of the Church of Scotland left their parishes and gave up their stipends because the House of Lords refused to allow the people to choose their own pastors. A few months afterwards, in Gloucestershire, I saw Dr. Chalmers, the leader of the Free Church. I asked him for his opinion of the Evangelical Alliance. He gave it in a guarded manner. He said the defect in the Alliance would be that it would be union without work, and union without work did not constitute an Alliance worth preserving. The Christian spirit must live by working. He had thought over the subject, published a pamphlet on it, and this was the outcome to him. The question may now, after fifty years, be asked, Has the work of the Society justified its existence? Have Dr. Chalmers' fears been realized? Has it been a useless organization? To this it may be replied, No. It has brought into harmonious friendship Christians of various denominations and nationalities. There is a positive value in loving friendship, and Paul calls it the bond of perfectness. There is a real gain in the feeling of unity. Those Churches which had been separated in feeling have lost their haughty disregard of brethren, and adopted a tone of friendly sympathy. The efforts made to help the oppressed have been uninterrupted. This has been eminently necessary in countries where freedom of thought is frowned upon by despotism. This is the case in Russia and in Armenia. The Stundists and Jews and Armenians have been interceded for and aided. The Alliance has watched over the interests of all victims of spiritual tyranny, of whom tidings have arrived. In very many cases help has been extended, and rescue from persecution secured. It has borne a testimony to the common faith of Christians in all countries. Some Christians are too stiff. They make difficulties where they need not exist. Unimportant matters loom too large in their mental horizon. It is a good thing to have a Society which lays stress on common beliefs, and has nothing to say on doubtful and disputable matters. In a late interview of a deputation with the Emperor-King at Buda-Pesth, the King asked what were the aims of the Evangelical Alliance, and the reply was given that it wished to bear a testimony to the common faith of Christianity in all countries in Jesus Christ. The

Emperor-King answered, with evident emotion: "In a time of much strife and general confusion I am glad to hear that there is a Society which has this purpose."

The Evangelical Alliance has a representative character, and speaking in the name of the whole Protestant world it voices the movements of the world's thought in regard to religion. It cannot be dispensed with by any of the catholic-minded. The meetings of the Alliance bear a close relation to the meetings for the deepening of spiritual life. In the one the aim is definitely set out in the programme—the aim is religious growth; in the other the interests of the whole Church of Christ are brought into view. Dr. Chalmers says: "It is infinitely more characteristic of the religion which we profess—the religion of peace and charity—that instead of each denomination sitting aloft and apart upon its own hill, and frowning upon each other from their respective orbits, they should hold kindly and mutual converse, and see each other eye to eye while they note to their astonishment how substantially they are at one." The birthplace of the idea that the Evangelical Alliance should be formed was in Scotland. John Henderson, whom I saw once in his office in Glasgow, was a true friend of Christian union. He proposed to eight clergymen to frame a volume on Christian union. Dr. Chalmers wrote the introductory essay. Dr. King was the editor, and wrote one of the essays. Dr. Chalmers' essay was headed, "How such a union may begin, and to what it may eventually lead." He closed with a passage from the Moravian poet Gambold:—

"I'm apt to think, the man that could
Surround the sum of things, and spy
The heart of God and secrets of His empire,
Would speak but love. With him the bright result
Would change the hue of intermediate scenes,
And make one thing of all theology."

The Evangelical Alliance came to the surface with the doctrine of love as being the basis of all theology. The Alliance dates from fifty years ago, because the improvement in theology dates from that time. The position of the Evangelical Alliance seems to be this. It affirms that the atonement for sins, effected by Christ, the Son of God, is the corner stone of theology. It also affirms that, as Dr. Dale puts it, the love of God in the atonement is God's method of conquering the human heart. The Christian feels love to all his fellow-believers. We are all one body in Christ Jesus. *Unum corpus sumus in Christo*. This is the motto of the Alliance, which is constantly reproduced on the covers of the books of the Alliance. To be successful, the Alliance, Dr. Chalmers argued, must be at work, and the two chief modes of work he advocated were an anti-popery agitation and home mission activity. The difference now, in 1896, is very great. Puseyism was, in 1845, when the preliminary Conference met at Liverpool, the most alarming foe

feared by the Evangelical party. It has now become the High Church party. The Evangelical Alliance still retains an anti-papal attitude, but there is less need now for alarm. The danger from atheism is more threatening; indifference to religion is the most menacing of evils. We do not in China feel called to enter into conflict with the Roman Catholics. They suffer like the Protestants from the rebels of China. The political sects are opposed at present to all Christians alike, and they burn and kill with ruthless zeal. To-day, July 6th, 1896, there is in the papers intelligence of the burning down of Roman Catholic buildings in the north-west corner of Kiang-su province. The two French priests have escaped to Shanghai. The party of destruction has embarked, it is thought, in a rebellion, prompted by news of the new rebel movements in Kan-su and Szechwen. Thus we are called to feel sympathy with Roman Catholic victims of popular cruelty and oppression. The weapons used by the Evangelical Alliance are not carnal. Deputations sent to kings and governors can only use persuasion. But this influence of Christian sympathy is more powerful than the fierce arbitrament of war. War is not a settlement; it is followed by a settlement. Arbitration is a true settlement. Charity pleads for the oppressed; at last she is listened to, and the result is that the oppressed go free.

The object of the Alliance may be seen in the subjects which interested John Henderson. They were the sanctification of the Lord's-day, the increase of foreign missionary zeal, the enlightenment of papal lands, where infidelity has seized with a mighty hold on the mind of the majority, and the defence of Christian truth against the literature of infidelity. The life of John Henderson shows what a Christian layman can do in promoting the interests of Evangelical Christianity in the modern world. But we cannot fail to remember at the Jubilee of the Alliance the work done in it by many of its leading men who have been true defenders of the faith in these later times.—*Condensed from the "Shanghai Messenger."*

Visit of Alliance Delegates to the Bishop of Exeter.

The Lord Bishop of Exeter, one of the Vice-Presidents of the Alliance, invited a few of the foreign delegates who were in England for the Jubilee Celebration of the Evangelical Alliance, accompanied by the General Secretary, to pay a visit to Exeter. It was arranged that the following brethren should be the guests of the Bishop, and these all arrived at the Palace in Exeter on July 6, where they received a most hearty welcome from the Bishop and his family: Mr. W. E. Dodge, United States; Pastor Theodore Monod, France; Pastor Coillard, missionary from the Zambesi; Pastor Correvon, Germany; Professor E. Comba, Italy; Dr. Edouard Naville, Switzerland; Rev. Dr. Gerth van Wyk, Holland; and the General Secretary of the Evangelical Alliance.

On Tuesday, July 7, a meeting, quite unique in its way, was held in the Palace grounds. The Bishop had invited all the Nonconformist ministers of his diocese, and many of the clergy of the Church of England, to meet the representatives of the Evangelical Alliance; and it was gratifying to find that about one hundred Nonconformists accepted the Bishop's invitation. Many others would have done so, but for various circumstances which prevented them. Altogether, the party entertained by the Bishop numbered about two hundred.

At noon, the guests were most warmly received on arrival by the Bishop and Mrs. Bickersteth, who, with the members of their family, devoted themselves unremittingly to the comfort and happiness of their visitors for the remainder of the day. At half-past twelve a devotional meeting was held in a tent which had been erected for the occasion, and here the whole party assembled. A programme, including a selection of hymns, had been printed; and it was delightful to hear the heartiness of the singing of so large a company of men. The Bishop himself presided, and, having offered a short extempore prayer, spoke a few suitable words, and called upon one of the Nonconformist ministers to read a passage of Scripture. This was followed by two other Nonconformist ministers being asked to lead in prayer. Another hymn was sung, further prayer was offered by others of the Nonconformists present, while Bishop Knight-Bruce read additional passages of Scripture. The service was a brief one, but it was felt by all present to give a tone to the whole proceedings of the day.

After this the company wandered about the beautiful grounds surrounding the Palace; and shortly after one o'clock all were summoned to a large marquee, where a substantial luncheon was provided, at the conclusion of which the Bishop gave a brief address. We extract the following report from *The Devon and Exeter Gazette*:—

The BISHOP said: My brothers in Christ Jesus,—Most sincerely do I thank you for your presence here to-day. My heart thanks you, and most heartily do I welcome you in our dear Master's name. I have had the kindest replies to my invitation from almost all those who are unable to be with us to-day, saying how they would be one with us in spirit, and one with us in prayer. Let me read but two letters, assuring you that they only breathe the spirit of many responses—one from an old Nonconformist minister, who seems to feel himself nearing "the beautiful gate of the temple," and another from a lay Churchman who cannot be with us to-day owing to stress of work. This is the letter from my aged friend at Ilfracombe, the Rev. James Ellis. He says: "I thank you warmly for your kind invitation to be present at the gathering of ministers next month at the Palace, and beg to express my high admiration of the broad, catholic spirit which inspired your lordship to send such an invitation. I deeply regret that my age and infirmities—being now

in my 82nd year—will prevent my being present; but I shall be with you in spirit, and devoutly pray that the object contemplated may be realized in an abundant measure by the Divine Presence being vouchsafed, and showers of blessings being poured out upon such a large, representative assembly. I am fully persuaded that if the essential unity of the several sections of the Christian Church were more clearly recognized and properly felt, existing barriers to loving fellowship and hearty co-operation would be gradually removed, and a happy omen would be given that the day was beginning to dawn when the prayer of our dear Lord shall be visibly answered, ‘that they all may be one; as Thou, Father, art in Me, and I in Thee: that the world may believe that Thou hast sent Me.’” I have selected that just as a specimen; but I had another from a man in the midst of work, and I do somehow like having laymen and clergy, as one dear man expressed it to me, side by side, like the bell and the pomegranate. Here we have a letter from Sir John Kennaway to me, and he says: “My dear Bishop, I deeply grieve to be unable to accept your kind invitation to meet the clergy of our diocese and ministers of other religious communities on July 7th at the Palace. Such gatherings carried out in the spirit of Christian love and charity (as set forth in your letter) must surely be blessed by Him who is the God of peace, and must be fruitful of good in preparing for the time when all who love the Lord Jesus shall be one.” I think these two letters tell their own tale. A very large number, I know, have been prevented from being with us because they were away from home through this favourite holiday month. Both from Nonconformist ministers, and from the clergy of my own Church, I have had so many letters saying they would gladly have been here, but were prevented. Some, I grieve to say, are away by reason of sickness. I know we should have had dear Canon Trefusis with us to-day, and many Nonconformists as well, who have said to me that illness alone kept them away. Many others are absent from previous engagements which they could not forego. If it had not been for that I think our numbers would have been doubled to-day. Among those who are absent from us is the Sheriff of Exeter. We rejoice to have the Mayor here with us, as representative of Church and State in the broad sense. Then, Sir Stafford Northcote is away from us; and, again, two of our Archdeacons are away, but we rejoice to have the Archdeacon of Totnes with us. The Archdeacon of Barnstaple is having a devotional time with his clergy this week, and Archdeacon Sandford is in London at Convocation with several others, among them Prebendary Tudor and Prebendary Martin. Then I had letters of regret from the Rev. J. Jones, of Okehampton, and the Rev. S. Vincent, of Plymouth. Only my resolution not to read more than two letters prevents me reading their kind letters to you. There is another point. I have the great privilege of introducing to you some brethren in Christ from far-off lands, who came

to England for the Evangelical Alliance Conference, held last week in London, at which I was permitted to be present a part of the time, and they have been good enough to honour us with their presence to-day. They are: M. le Past. Th. Monod, of Paris; Pastor Correvon, of Frankfort; Dr. Comba, from Italy; the Rev. Dr. Gerth van Wyk, of Holland; M. Edouard Naville, D.C.L., of Geneva, the distinguished Egyptian explorer; Mr. W. E. Dodge, of New York, the President of the Evangelical Alliance in the United States; M. le Past. Coillard, of Zambesi, a devoted missionary from Africa; and Mr. A. J. Arnold, of London, the Secretary of the Evangelical Alliance. I feel it is no small privilege to myself to have had that band of men with us at this time. They have kindly been my guests two days, and it is a delight to me it should have been in this week that we are able to meet together. We bid you one and all welcome for Christ's sake. We do not meet to-day to express conformity in church discipline, for therein we differ in many things; but we do meet to evidence our confraternity in the fundamental verities of the everlasting Gospel, for therein we are one, and shall be one for ever. Not conformity to-day, but confraternity is our watchword. Wherein we differ, we desire, as the inspired apostle teaches us, with all lowliness, and meekness, and longsuffering, to forbear one another in love. And wherein we are one, we are endeavouring ourselves to-day to help "to keep the unity of the Spirit in the bond of peace"; for we know there is "one Body and one Spirit, one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all"; and we recognize in each other, as the apostle goes on to say, that there is grace given to each one, according to the measure of the gift of Christ. In bidding most hearty welcome to our Nonconformist brethren from Devon, and to the Delegates of the Evangelical Alliance, so happily with us to-day, I would couple the names of the Rev. D. P. McPherson, of Exeter, and of Mr. Dodge, of the United States.

The Rev. D. P. MCPHERSON said: My dear Lord Bishop,—I am glad that the summer skies smile upon you and your many friends to-day. I sincerely thank you for your invitation, and for the high fellowship I enjoy to-day. Speaking for more than myself, it was gracious of you to invite so many of us to share your Christian fellowship and your hospitality, and to give us the pleasure of calling your friends our friends also. I say gracious, for I know of no special obligation you were under, my lord, to do towards us as you are doing to-day. We cordially believe that a generous Christian impulse moved you in this matter, and we should be lacking in Christian courtesy and charity did we not so interpret your motive, and reciprocate it in spirit and word at least. We are here with you to-day, my lord, in a purely social and Christian capacity, as we believe you wish us to be. You may have read lately in the public prints a few, a very few, adverse criticisms with

regard to this day. If you have seen those criticisms, my lord, you may have been pained, but not more pained than were the many, the great representative majority of ministers and laymen that go under the name of Nonconformists. We should be disloyal to the common Lord and the common cause had we not laid eager hold of this privilege that tends to a better and a kindlier knowledge of each other, and brings us nearer to that unity that our Lord wrought and prayed for. My Nonconformist fathers and brethren here to-day will not think my action other than is fitting and due in acknowledging our permanent indebtedness to you, my lord, for your sweet hymns and for your Christian literature, which we Nonconformists liberally use, and which have cheered and heartened our living and our sacred dead. We tender you, my lord, our Christian regard and gratitude; we wish for you and yours a long and happy future, and with you we pray that this beautiful day, beautiful in more respects than one, may mark a mighty epoch, and hasten the longed-for consummation, the domestic, and, may I add, the visible reunion of all God's own.

Mr. W. E. DODGE said: My Lord,—With these beautiful surroundings, and under the shadow of this venerable Cathedral, and with your gracious and charming hospitality, and on an occasion so unique, and, I think, so prophetic of the good time I hope is coming in this world, and we know is coming in the Father's house by-and-by, we should be churlish indeed if our hearts were not full of gratitude to you and to the kind providence which has inspired you to bring us together. Most of your guests are your neighbours and friends, who know your work of faith and labour of love. Some of us are from lands across the sea; but we feel to-day, as was said in one of the prayers, we are no longer strangers and foreigners, but of one household of faith. Everything has conspired to make this day beautiful. You have arranged even with the clerk of the weather to give us a day more charming than I have ever seen in England before. We have come together as children of one Father, differing, perhaps, in forms of worship and of belief, but all brethren of our dear Lord. I do not know whether those of you who live in Devon understand what a soft place there is in the hearts of all English-speaking people for this county, so full of adventure and romance, whose history is an inspiration and a help to us all. I shall be forgiven, perhaps, for a single personal word. My ancestors moved from this part of England 250 years ago, and in that curious book of the Rev. S. Baring-Gould, where he speaks of extinct families, I find my name ceased to exist here more than 100 years ago. When I come back I feel the thrill of the old English strain in my blood, as if I had an hereditary right to everything beautiful and charming. And when we see the cathedrals of England, so grand and beautiful, there is not one which touches our hearts more closely than the beautiful cathedral under the shadow of which we are now

meeting. The world is changing rapidly, and God, in His providence, is breaking down the barriers, annihilating distance, and bringing us all closer and closer together; and it looks very much as if some of us might live to see the time when we shall all acknowledge those words of St. Paul at Athens—"God has made of one blood all nations that dwell on the face of the earth." And when that comes we shall be nearer the millennium than we are now. I wonder if I shall be forgiven for saying one single word about something which is exceedingly close to my heart. I am here in England, not only as a delegate of the Evangelical Alliance, but as Chairman of the Committee formed in Washington, two months ago, to promote a Court of Arbitration. The shadow of that disagreement which came like a pall over us some months ago touched Christian hearts in America very deeply, as the two great English-speaking nations and the two Christian nations so closely in sympathy together, working to send into all the world those who should preach peace and good will. To have a war, to have a thorough misunderstanding between these countries, would be to put Christian civilisation backwards a hundred years, and break up Christian Missions and a good deal of our faith in God. I am charmed and delighted to find those in high station in England, and those in all stations, are in kindly and loving sympathy with our country. I am delighted to say the sober, second thought of America is coming out so clear, strong, and decided, that I am hopeful for the future; and if any of us can do anything to make public opinion in both countries such that, instead of going backward we can take one step forward in civilisation, and recognise that law, and not war, is the true arbitrament between Christian people, we shall achieve a great deal. My lord, I join most heartily in the grateful expression of thanks to you. We love you in America; we know your books and your hymns, and we think of you more even than you know; and I am sure I am expressing the warm feelings of those who are with me as delegates from other countries in thanking you with all our hearts for your goodness, kindness, and sympathy, and for this evidence of Christian fellowship.

The BISHOP replied, and Earl FORTESCUE also spoke briefly, after which there was an interval, in which many took advantage of the Bishop's kind offer to inspect the Palace, while others indulged in conversation while walking through the grounds. At three o'clock there was a musical service in the Cathedral, and most of the guests were present. The anthem, "God is a Spirit," was sung by the choir. The Psalms selected were xxiii., cxxxiii., and cxxxiv. The Rev. Canon Edmonds read the First Lesson from Isaiah lxi., and the Very Rev. the Dean the Second Lesson, from 1 Cor. xiii. The next anthem was "Whosoever drinketh of this water," and the concluding hymn was "Through the night of doubt and sorrow." Mr. D. J. Wood, Mns. Bac., presided at the organ. The music was

exquisitely rendered, and the visitors were charmed with it, and also by the recital by Mr. Wood which followed the service. An inspection of the Cathedral followed, the principal items of interest being pointed out to the Bishop's guests by Miss Montgomery (who pleasantly described the features of the choir), the Rev. W. David, and the Rev. Prebendary Gregory. In the Chapter House the Rev. Canon Edmonds explained the many literary and other treasures contained here and in the Cathedral library. Tea was partaken of in the Palace grounds, and afterwards M. le Past. Coillard, of the Huguenot Church, gave a short but intensely interesting account of missionary work on the banks of the Zambesi.

The Bishop read a telegram he had received from his friend the Rev. Frederick Church, Wesleyan minister at Mutley, and also one from the Rev. Canon Atherton, wishing success to the gathering, and the proceedings shortly afterwards terminated. The whole arrangements of the day were admirably carried out, and this was in a great measure due to the energetic and courteous action of the Bishop's Clerical Secretary and Domestic Chaplain, the Rev. H. V. Bickersteth.


The effect produced by this day of social Christian intercourse was a most happy one; and while the foreign brethren greatly appreciated their cordial reception by the Bishop, it was gratifying to hear the remarks made by many of the Nonconformist ministers of Devonshire, who were present, that they had been received "with perfect brotherliness and without a shade of patronage." It is confidently felt that God's blessing will follow this kindly effort on the part of the Bishop to promote brotherly feeling amongst the followers of the same Saviour, who are only separated by mere outward differences on some minor points, but are agreed on the essentials of our common faith.

On the following day the foreign visitors left the Palace, with most cordial expression of thanks to the Bishop and his family for the kindness and hospitality they had received.

Mr. and Mrs. McArthur's Reception.

In the afternoon of Saturday, July 4th, Mr. and Mrs. Alex. McArthur entertained a large number of foreign and other delegates attending the Jubilee Conference, at their residence in Holland Park. Mr. McArthur has been for a great number of years a member of the British Council, and had been present at many of the Conferences of the Alliance. The Council, therefore, felt very grateful that he had thus afforded the opportunity for Christian social intercourse between many of the delegates at the end of the series of meetings. Some 250 friends accepted Mr. and Mrs. McArthur's invitation, and assembled at Holland Park, where they were most hospitably entertained by the host and hostess.

PRESS ARTICLES AND REFERENCES.

S already mentioned in an earlier page, a large number of newspapers in our own and other countries published references to the Jubilee of the Evangelical Alliance, and some of the editors gave leading articles. We are only able to make a selection of two or three of these ; but the following extracts will doubtless be of interest to the readers of this volume.

The following are extracts from the *New York Observer* :—

EVANGELICAL ALLIANCE JUBILEE.

The Committee of the British Evangelical Alliance, of which Lord Polwarth is President, have issued a call to the members and friends of the Alliance throughout the world to meet in a "Tenth General Conference of Christians of All Nations," which will convene in London, July 7, 1896. The meeting will continue four days. The significant event to be then celebrated is the fiftieth anniversary of the founding of the Alliance. August 19, 1846, eight hundred brethren, from various regions of the Old World and the New, and representing nearly all branches of the Reformed Church, gathered in Freemasons' Hall, London, to constitute a body which should be the outward symbol of the essential unity of all true believers, though not designed to effect an association of Churches. The first act of that first meeting was the giving out by the late Edward Bickersteth of the psalm :—

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

Earnest prayers were offered by John Angell James, Adolphe Monod, and Dr. S. H. Cox, of New York. A few days later, after long deliberation, a doctrinal basis of fundamental principles was adopted, and the Alliance definitely established.

The British Committee may well claim that the blessing of the Almighty has most evidently rested upon the Alliance since its inception. In addition to, rather than apart from, its efficiency as a force making for the righteousness of a spiritual unity among believers, the Alliance has accomplished much in the direction of

the removal of restraints upon religious liberty, which fifty years ago were in force in most lands where the Roman Catholic or Greek Church was dominant, as well as in all Mohammedan, and even in some Protestant countries. In many specific cases, too, the Evangelical Alliance has, by deputation or document, been a pleader for the cause of the oppressed with grand dukes, sultans, kings, and emperors—although there still remain many crowned heads and royal hearts to be possessed by these principles of liberality and merciful toleration. The promotion of the observance of the Lord's Day has always been an object of solicitude with the Alliance. It will thus be seen that the past history of this unique Christian association proves it to be, as the British Committee declare, an eminently practical organization.

As the constituent conference met in London, it is very natural that the jubilee conference should meet there too. The British organization therefore sends forth to Christian believers in all countries where Reformed Churches exist brotherly greetings, and a warm invitation to gather again in the city where the Alliance was founded, that mutual counsel and encouragement may be taken for the future. This invitation is addressed not only to members of the Alliance, but also to all Evangelical Christians. But it is distinctly understood that the fundamental principles of the Gospel, as set forth in the original basis of the Alliance, will govern all the proceedings of the conference. This fact is worthy of notice, inasmuch as a tendency has been lately apparent in some quarters to regard the word "Evangelical" as being unduly restrictive of the sphere of the Alliance, which some would make to be a sort of "Universal Humanitarian Alliance" constituted of those who profess any or no religion. As is remarked in a late number of *Evangelical Christendom*: "The Parliament of Religions, lately held in Chicago, may fitly represent such ideas, but they are foreign to the purpose which called the Evangelical Alliance into being, which was to unite in Christian union and fellowship those who are already one in Christ, as believers in the Evangel, or Gospel, but who are separated and sometimes alienated from one another by ecclesiastical walls and denominational distinctions." These words have the right ring. This is common sense. The true inspiration of humanitarian effort is Christian. No cross, no cause.

Elsewhere we give some account of the opening sessions of the jubilee gathering of the Evangelical Alliance in London. In that account brief mention is made of the admirable paper presented by Mr. A. J. Arnold, the General Secretary, entitled, "These Fifty Years," which dealt with the outstanding features of the history of the Alliance. The Alliance has accomplished so much in these five decades, that Mr. Arnold's "brief epitome," as

he calls it, contains very many more items of interest than can possibly be enumerated here.

The kind of union advocated and fostered by the Alliance is of a high order. It is not the outward amalgamation of numerous bodies in one, but an aggregation of allies, who belong to different ecclesiastical bodies, and yet are all mutually admitted to belong to the one spiritual Church. Amid a great racial, social, and political diversity, all unite in declaring: *Unum corpus sumus in Christo*—We are one body in Christ. But while the Alliance was not formed to create unity, but to give expression to the great truth of this oneness of the Body of Christ, its indirect influence in the direction of Church unity has been considerable, and there is no doubt that to it is very largely due the improvement of relations now existing between the different sections of the Church of Christ, as compared with fifty years ago. Since the formation of the British organization in 1846, the great tree of the Alliance has been spreading its branches over all the world, so that to-day there is scarcely a country without its auxiliary, the latest addition to the list of co-operating agencies being Hungary. Everywhere this cardinal principle has been justly made much of as the Alliance territory has widened.

The influence of the Alliance in seeking to maintain and diffuse sound Christian doctrine, to advance the cause of Evangelical religion, to counteract infidelity, Romanism, and other forms of error and superstition, has been incalculable. It has also interested itself very successfully in a number of subsidiary causes, such as the general introduction of the "Week of Prayer," which for some twelve years was observed among members of the Alliance only and then, on the urgent request of missionaries in India, was recommended by it to universal observance; the promotion of the Sunday-school movement in Germany, and the effort to secure the Lord's Day from desecration.

While the Alliance is in a sense a continuous body, it has not neglected the assembling of itself together periodically in great popular gatherings. Besides numerous national conferences and local meetings, the Alliance has held ten international conferences, two of which convened in London, seven in other European capitals, and one in New York. These œcumenical assemblies have had far-reaching results, and have set the example for many other bodies in the direction of the holding of international gatherings. The Alliance has met in turn in London, Paris, Berlin, Geneva, Amsterdam, New York, Basle, Copenhagen, Florence, and again in London.

A very large share of the energy of the Alliance, however, has gone to the promotion of the cause of religious liberty. Its influence has always been exerted very sympathetically, and in many cases very successfully, in behalf of the persecuted. It has been a very practical organization. Again and again, by delegation, or correspondence, or otherwise, it has pleaded the cause of the oppressed.

In very many cases the Alliance has not obtained credit for its exertions, and has even been stigmatized for inaction, because in the prosecution of delicate diplomatic negotiations it has been compelled to avoid publicity, and to conceal its own triumphs.

It is greatly to its credit that it has obtained, by its exercise of due caution and deliberation in the investigation of cases of persecution during all these years, a solid reputation for fairness and absence of exaggeration. The field of its operations in behalf of religious liberty has been very extensive, and includes, among other countries, Austria, Hungary, Greece, Sweden, Russia, Turkey, Spain, Egypt, Persia, Peru, and Basutoland. Curiously enough, even while the Alliance was organizing in 1846, there came to it appeals for effort in behalf of persecuted Christians in two countries which for years past have occupied much of its attention, namely, Russia and Turkey. That the Alliance is still called upon to exert itself in behalf of oppressed believers in these two lands, where Stundists and Armenians are treated with scant courtesy, our readers well know.

Well may the General Secretary claim that the Evangelical Alliance is an eminently practical organization, and one on which the Lord has set His seal of blessing. Truly we may reckon it one of the great forces of history.

Arrangements had been made to lodge nearly all the brethren from abroad in the neighbourhood, and the result was most happy. The large Conference Hall at Mildmay holds several thousand people, yet it was filled every morning and evening, and a large audience assembled there also at the meetings which were devoted to co-operation and to religious liberty. The programmes for all the meetings were prepared with great care, so as to give an opportunity for different peoples to be represented, and the speakers were admirably grouped. The early morning prayer-meetings were attended by from four hundred to five hundred persons, and conducted in various languages. There were other meetings at a later hour for special nationalities, and each afternoon there were several meetings besides the one in the Large Hall. These were held in other smaller halls, in tents, and "under the Mulberry-tree," whose spreading branches gave a pleasant shelter to a couple of hundred people. There the various missions and homes, and benevolent works which are more or less intimately connected with Mildmay, were represented by experts in such undertakings, and at all the meetings there was much prayer and praise. The singing was entirely vocal, led by able precentors, and heartily joined in by all the congregations. It was estimated that from three to five thousand persons attended the meetings daily. Dinner and tea were served to the delegates in a very large tent, so that no one was compelled to leave the grounds.

The fears that there would be a lack of harmony between the Mildmay Conference and the Alliance have not been realised. The one helped the other, and each day marked an increase in interest and spiritual power, till the culmination seemed to be reached on Thursday evening.

Thursday was perhaps the most interesting of all the days of the Jubilee. The interest had been steadily increasing, and the Large Hall was filled all day. The subject was "The Unity of the Church Perfected in Glory."

The Jubilee week of the Alliance has been most successful. As I have said before, it began with some apprehension, and perhaps a shade of disappointment in some quarters, but before the meetings were half over, it was evident that the tide of Christian feeling was steadily rising, that the spirit of Christian love was all-pervading, and that the Holy Ghost was present with the people of God. At Mildmay the themes of the Conference proved admirably adapted to the subjects which occupied the Alliance, and the two moved on in perfect harmony. Prayer, and praise, and exhortation, and the interpretation of Scripture, and the discussion of some of the most important subjects in practical philanthropy and religious work, were carried forward together without jar or hindrance, even to the closing hour. No better illustration could have been given of the principles on which the Alliance was founded than these thirty meetings of the Jubilee week, in which several hundred delegates, from a score of different nationalities, with various forms of faith and worship, have been gathered with thousands of other Christians to listen to more than a hundred speakers, and unite together in religious and fraternal acts.

The outside interests have been few. I mentioned in a previous letter the tour of Westminster Abbey with Dean Bradley before the Conference began. On another afternoon, Archdeacon Sinclair personally conducted more than fifty delegates through Saint Paul's Cathedral, going with them from crypt to dome, and explaining the history and monuments of the vast building. He then led us to the evening choral service, and when that was finished all were invited to take tea and spend a pleasant hour at his residence. On the Saturday after the meeting closed, a reception was also given to the delegates by Mrs. McArthur at her residence in Holland Park. Some of the brethren occupied London pulpits on the Sabbaths preceding and following the Conference, and a few remained to study the great city in the northern quarter of which they had spent a delightful and profitable week.

The following appreciative article is extracted from the *Methodist Recorder* of June 11th:—

THE EVANGELICAL ALLIANCE.

In celebration of its Jubilee the Evangelical Alliance is about to hold an International Conference—the tenth of a long and memorable series. With characteristic quietness the Council, in a circular letter, says that, “by God’s blessing, the Evangelical Alliance has been enabled to do much for the whole Church of Christ during the past fifty years—in promoting Christian union and the observance of the universal week of prayer, with all the blessed results which have followed, especially in the mission field; and especially in the defence of the persecuted for Christ’s sake in many lands. We venture, therefore, to think that the celebration of the Jubilee of the Alliance is a matter for wide and general interest to Christians.” The International Conference will include Christians of all nations. The meetings are to commence at Exeter Hall, on Monday, June 29th. Already three or four hundred delegates have intimated their intention to be present. They will come from the east and the west, from the north and the south. Historical lands, whose religious faith goes back into the earliest times, will be represented; and nations which, as compared with these, are but of yesterday.

Count Bernstorff, Pastor Funcke, and Colonel von Knobelsdorf, from Germany; Pastors Hocart and Theodore Monod, from France; the Moderator of the Waldensian Synod, from Italy; Dr. E. Naville (the Egyptian explorer) and Count St. George, from Switzerland; Count Bylandt and Jonkheer de Savornin-Lohman (former Minister of Home Affairs), from Holland; Count Moltke, from Denmark; Dr. John Hall, from New York; and Sir J. W. Dawson, from Montreal. Amongst the British speakers are Lord Polwarth, the President; the Lord Bishop of Exeter, Principal Handley Moule, Archdeacon Sinclair, Revs. Professor Charteris (of Edinburgh), Dr. Marshall Lang (of Glasgow), Dr. Bowman Stephenson, Dr. Rigg, Dr. G. S. Barrett, Thomas Spurgeon, and F. B. Meyer.

There is a suggestive fitness in the subjects announced for discussion during the week. They will include the true Unity of the Church, as distinguished from the proposed reunion of Christendom; Christian Work on the Continent; the Evangelical Faith—helps and hindrances; Christian Work among the Young; the Evangelical Alliance and Religious Liberty; Christian Co-operation; Christian Progress in various lands; International Christian Philanthropy; and a great Missionary Meeting.

The opening day of the Conference will be spent at Exeter Hall; the remaining days in the Conference Hall, Mildmay Park. On the previous Saturday the foreign delegates are to be received at the Abbey by the Dean of Westminster, and on Sunday, June 28th, sermons are to be preached in the churches of the metropolis.

Methodism will be well represented at the meetings. In addition to the names already mentioned, Dr. Jenkins, Rev. F. W. Macdonald, and Rev. M. J. Elliott, from Egypt, are announced to take subjects. There will be keen regret that William Arthur's name cannot be included in the programme, for he is one of the few surviving members of the Alliance whose reminiscences go back to the earliest days. It is, however, not by any means impossible that Mr. Arthur will be sufficiently strong to return to England for the occasion—and, let us hope, for the Liverpool Conference three weeks later.

The Evangelical Alliance has filled, without ostentation, a large place in the Christian history of the past fifty years. It has demonstrated the possibility of uniting men differing widely on a common platform of Evangelical belief and Christian fellowship. It has never raised, we believe, the thorny question of reunion. Its leaders, eminent for devoutness and earnestness of purpose, have never been carried away by illusions. It has been seen that the unity of the Spirit in the bond of peace was entirely consistent with great differences of opinion and irreconcilable forms of ecclesiastical organisation. The Alliance has avoided the error of supposing that the existence of varieties of Church organisation was in itself an evil to be deplored, and at all costs remedied. It has accepted existing facts, and, believing in a controlling Providence, has taken it for granted that God's method in the Church, so singularly harmonising as it does with His methods in Nature, was right—right beyond the dreams of meddling though well-meaning empiricists. We have not the slightest sympathy with any of the attempts to reunite Christendom, whether Free Church or Bond Church. They proceed upon a false assumption. Unwittingly they dishonour God, and are far more likely to intensify unnaturally and mischievously the present condition of things than to change it beneficially. We have nothing to say against the sincerity or the amiability of the good intentions of reunionists. They are mistaken, and every now and then—as, for instance, in connection with Mr. Gladstone's open letter to the Pope—they find out their mistake. The aims of the Evangelical Alliance are different. They are sensible, scriptural, and on every ground characterised by practical usefulness. Men who confessedly have differing views, and not the slightest intention of attempting to rub down the sharp definition of those views, meet for friendly conference; they can respect one another, and both consult and act with unrestrained mutual confidence.

Two great works have been wrought by the Evangelical Alliance. During the first week in each year it has brought together at the throne of grace Evangelical Christians of every name in all parts of the world. It has quietly but persistently cherished united prayer, and has taught the Churches the value of such prayer. There may not now be the fresh enthusiasm which marked the earlier meetings

for universal prayer, for, even in spiritual exercises, as in everything else, when the novelty has passed the fervour is apt to suffer chill. But the institution remains, firmly rooted, wisely organised, and available for times of emergency when the churches are driven to realise the need for united prayer and supplication. The other great service has been in connection with the persecutions to which Christian people have been subjected in many lands. The Council of the Alliance, in undertaking the task of protection, has been conscious always of its extreme delicacy and difficulty. In this also the Alliance has been mercifully preserved from illusions. The mere outpouring of denunciation, however inevitable it may sometimes be, effects little practical good as compared with quiet, firm, and reasonable expostulation. The Alliance has always been careful to ascertain the actual and indisputable facts in each case. It has never hastily arrived at conclusions, and although sometimes the necessary slowness and caution of its methods may have irritated impulsive and generous souls, in the long run, and almost invariably, "Wisdom has been justified of her children." An organisation which has won a reputation for fair-mindedness and abhorrence of exaggeration and avoidance of underhand and doubtful methods wins respect and confidence. One always feels absolutely safe in following the lead of the Evangelical Alliance. To do so, especially in times of great public excitement, is likely enough to bring torrents of abuse, but in the end justice and truth prevail. We trust that the Jubilee will be crowned with an abundant blessing, and that the new career upon which the Alliance is entering will be signalised, like the past, by power with God and power with men. As a prince and not as a supplanter; by honest wrestling, and not by dishonourable dodges, the Alliance has won the sunshine of Peniel, and a name which shall endure to all generations.

We extract the following from *Word and Work* :—

JUBILEE CELEBRATION AND INTERNATIONAL CONFERENCE OF THE EVANGELICAL ALLIANCE.

The magnitude and extent of the influence exerted by the Evangelical Alliance were not fully realised until one looked on that great gathering which met on Monday evening of last week to celebrate the Jubilee of the organisation. A vast throng, and among it representatives of nearly all nations and tongues, met for the one great purpose, and one in aim and effort. What other association so cosmopolitan and yet so uniform?

It will be opportune at the present juncture to tell briefly what the Alliance is, and in outline reproduce its history during these past fifty years. The basis of membership has been throughout that adopted at the formation of the Alliance in 1846, and is founded chiefly on Evangelical views and the doctrine of divine

inspiration of the Scriptures, and of the right and duty of private judgment in their interpretation, of the Trinity and Unity, of sin, the incarnation, atonement, and intercession of Christ, justification by faith, the immortality of the soul, resurrection of the body, judgment of the world by Christ, the eternal blessedness of the righteous and punishment of the wicked. This, however, is not adopted as a "creed," but simply as indicating the general principle of the brotherhood; and it is distinctly avowed that it has never been contemplated that the Alliance should assume the character of a new ecclesiastical organisation, and exercise the functions of a Christian Church. Its object rather is, in the words of Mr. A. J. Arnold (the General Secretary), "to give expression to a great truth—the oneness of the body of Christ, and to promote brotherly love and union between the followers of Christ in various lands." In subserviency to this object, the Alliance "endeavours to exert a beneficial influence on the advancement of Evangelical religion, and on the counteraction of infidelity, of Romanism, and of other forms of error and superstition, and the desecration of the Lord's Day"; while it also aims at "the defence of religious liberty, and the initiation of various enterprises for direct Christian work."

For the inception of this now powerful union we have to go back not to 1846, but a year earlier; for, as a matter of fact, the Alliance is celebrating its fifty-first anniversary. During the two or three years preceding its formation correspondence on the subject of union had been taking place between Christians in Great Britain on the one hand, and their fellows on the Continent and in America on the other. The outcome of this was the convening of a meeting, in 1845, in Liverpool, which over two hundred of those invited attended. The Alliance here provisionally formed was established on a more certain foundation the following year in London, at a meeting attended by some eight hundred evangelical Christians of many nations, and presided over by the late Sir C. Eardley Eardley, Bart. Since the planting of that seed a great tree has arisen in Britain, and has spread its branches into all lands. Nine great International Conferences of its members (exclusive of the Jubilee gathering) have been held in addition to the annual conferences; many important enterprises have been initiated; the institution of a "week of universal prayer," observed each year in January, has gained the sympathy of a regularly increasing body of Christians, and has been productive of great results; and, not to enumerate all its beneficial agencies, the Alliance has most successfully pleaded the cause of the persecuted in foreign lands.

Such is the association that practically monopolised the interest of Christian London last week. The programme of "celebrations" was a full one, and worthy the occasion. A number of the foreign delegates were received by Dr. Bradley, Dean of Westminster, at the historic Abbey on Saturday afternoon. On Sunday sermons appropriate to the circumstances were delivered in a number of

metropolitan churches, the Bishop of Exeter and Archdeacon Sinclair being among the preachers. On Monday evening the public celebration was held in Exeter Hall, being preceded by a brilliant *conversazione* and reception of delegates. Then from Tuesday throughout the week conferences were held in conjunction with the annual Mildmay meetings.

The meeting at Exeter Hall was a tangible and gratifying testimony to the esteem in which the Alliance is publicly held. Every corner of the vast building was occupied, and the hearty reception given to the various speakers betokened even more than the mere numerical strength—a deep and widespread interest. The “platform” was a mass of “ministerialism,” and the face of many an eminent and well-known divine was visible among the rows of strange features. In two at least of the familiar faces—those of Dr. Newman Hall and Dr. Angus—we had a link with the past, these veterans having been among the founders of the Alliance; while the Bishop of Exeter, who was also present, reminded us that he was “the son of his father,” and the part played in the early days of the association by the late Rev. Edward Bickersteth is not forgotten.

The following is extracted from an article in the *Christian World* :—

THE EVANGELICAL ALLIANCE—JUBILEE
CELEBRATIONS.

“Full measure, pressed down, shaken together, and running over,” might well describe the Jubilee week of the Evangelical Alliance. The programme of meetings was simply appalling to anyone who took it up with a view of attending all. It out-Mildmayered Mildmay. Think of thirty meetings in one week, and more than one hundred speakers. If any Alliance can survive this, it may surely be regarded as proof against the disintegrating influence of any apple of discord. Some will think that no better test of the cohesiveness of the organization could well have been devised. About twenty nations, and peoples, and tongues were represented, and of course all shades of Evangelical belief, and at no previous International Conference has the world-wide character of the Alliance been more conspicuously illustrated.

We extract the following from the *Rock* :—

TRUE UNITY.

It is a singular—or, shall we say providential?—coincidence, that the Pope’s Encyclical should have been issued to the world just as the Evangelical Alliance is celebrating its Jubilee by a series of remarkable meetings in London. For fifty years this Society has been exhibiting, with increasing success, the real unity that exists in the true Church of Christ. Recognising that the all-comprehensive love of the one Almighty Father embraces all, that the one stream

of unending life, flowing from the very throne of God through the one Mediator, pulsates through every renewed soul; that the one Eternal Spirit inspired the one visible Guide, the Word of God, and is the one invisible, infallible Guide, enlightening the understanding—the Evangelical Alliance has urged Christians of every race and denomination to manifest this unity to the world, and gain the strength and blessing pertaining to it by uniting in prayer, especially during the first week of the year, and to aid those who are persecuted for conscience' sake in resisting error and diffusing rays of light. Could there be a clearer manifestation of unity than in the solemn prayer-meeting held in Exeter Hall, on Monday afternoon, to open the Jubilee celebrations? Men of various denominations, from all parts of the earth, and of widely-differing nationalities, joined in earnest supplication for an outpouring of the Holy Spirit, and deeper realization of their oneness in Christ. Was not this linking of hearts in prayer a more genuine unity; was not this more like what our Lord prayed should exist in His Church, than the boasted unity of the Church of Rome, which is simply an outward uniformity covering jealousies, heart-burnings, unbelief, and gross carnality? The blessing which has rested on the work of this Society throughout the world is an adequate proof that its views of Christian unity are true. The gathering in the evening was also a decided success, as, indeed, all the meetings have been so far. The ovation with which the Archbishop of Dublin was greeted on Monday shows that enlightened Christians throughout the world have little sympathy with the reactionary party in our Church, who carp at his doings instead of strengthening his hands in the grand work he is accomplishing with such self-denying zeal and patient endurance. We feel sure this Evangelical Alliance Jubilee will materially assist in demonstrating what Christian unity actually is, as well as in checking the foolish attempt to bring about the reunion of Christendom, which, if it could be attained—and it cannot—would have little true Christianity in it.

The following article appeared in the *Daily Chronicle* (London).

EVANGELICAL REUNION.

London is again the venue of a great International Jubilee Commemoration. Three years ago delegates from the Young Men's Christian Associations of the world assembled in Exeter Hall to do honour to themselves and to reflect with pious gratitude upon their fifty years of labour in the interests of Evangelical religion. To-day Exeter Hall will witness the celebration of the fiftieth anniversary of the Evangelical Alliance, a body which represents—in, perhaps, a humble way—the desire for association in all Christian pursuits which actuates most of the larger-minded Protestant communities in England. We can remember Arnold's taunt about the "dissidence of Dissent." How many of us recall

the affirmatives of Dissent? These, amongst other things, include a wholesome belief in the prospective reunion of Christendom. It is not, of course, to be supposed that any such reunion can be effected by the arbitrary action of either Pope or Council, magnate or mandate; the Evangelical Alliance has had no such motive. But it is certainly to be supposed—and, for that matter, to be desired—that should Home Reunion become practicable, it may take the course indicated by the policy and rules of the Evangelical Alliance. “*Unum corpus sumus in Christo*” is the motto of the Alliance. It is rather an unhappy fact, remembering our unhappy divisions, that many of the most contentious sections of the Christian Church have appropriated the phrase to themselves. There is no real reason, indeed, why they should not, and assuredly there are several reasons why all the more or less dissident divisions of Evangelical Christendom should seek some method of co-operation towards unity. This, the Evangelical Alliance, as we judge it, has for fifty years offered to Evangelicals of every denomination in England; and not less than this appears to be its mission.

In more than a hundred London churches and chapels yesterday this object was enforced as a Christian duty in connection with the Jubilee of the Alliance. The Archdeacon of London, who will receive and address the foreign delegates to-morrow, preached yesterday at St. Stephen's, Westminster—where he is not unknown—and gave eloquent voice to this aspiration. It is grievous, he said, to look back at the mistakes of the past. The Roman Catholics represent three disastrous ideas: the idea of one diocese and bishop lording it over the whole of God's heritage; the idea of the development of doctrines not revealed in the Word of God; and the idea of the equality of poor fallible human tradition as an authority with the words and teaching of Christ and His apostles. Resting on these three ideas, they excommunicate absolutely all who do not agree with them. The Independents or Congregationalists represent the idea of individual liberty, and the freedom of congregations to choose their own pastor. The principle of election ought certainly to have always been recognised in the Church; and as for individual liberty, so harsh and rigid was the tyranny of Archbishop Laud, that we cannot be surprised at the rapid growth of Independent opinions. At the Restoration most of them might again have been absorbed into the great national communion, but, unhappily, the statesmen and prelates who framed the Act of Uniformity in the reign of Charles II. contrived it on purpose to exclude the Congregationalists; and so the division became irreconcilable. The Presbyterians represent the principle of the original identity of presbyters and bishops. That brings them very near indeed to ourselves. Many High Church bishops have been inclined to recognise Presbyterian succession and orders. They were right in protesting against an episcopal rule which had degenerated from the primitive standard

of a bishop ruling with the consent of his presbyters into an autocracy, as it once seemed, resting on the power of the secular arm. The Baptists represent the principle that although infant baptism is the primitive rule, yet adult baptism may be equally acceptable to God. Whenever infant baptism degenerated into a mere mechanical performance without a living faith on the part of minister, parents, sponsors or congregation, there was the natural inducement to Baptist principles. The life of the Puritan party was the intense belief in God's government of the world, and its stern ascetic piety, in contrast with the lukewarm faith and lax lives of the mass of the orthodox. The Wesleyan movement, which was originated and conducted by clergymen of the Church of England, was a revival of the ancient discipline of the Church; it was not merely the love of autocratic power in the leaders of the movement, but want of confidence in the lawful authorities into whose hands that discipline ought to have been committed, which led to the hardening of the society into a sect. Even of Unitarianism it may be said that it owes its continued life, as it owed its origin, to its maintenance of the unity of the Deity as against the tri-theism of much of our popular religious tone and habit of mind.

Such in general outline is Archdeacon Sinclair's view of the divisions among Evangelical Christians. The question is whether they can be healed without violation of principle. Failing reunion, of course, the next best thing is alliance. But how can mere alliance forward the objects of Evangelical reunion? The ordinary Christian (again to use Archdeacon Sinclair's words) has in his mind a hazy picture of the Pope descending from his throne, of the Roman Church abrogating the Decrees of the Council of Trent and the Council of the Vatican, of the Nonconformist reluctantly resigning the Westminster Confession, of the Lutheran remedying the defects of his Apostolical Succession, of the Presbyterian accepting episcopal ordination, and of all joining together in some general council of the whole of modern Christendom to produce a universal substitute for the Thirty-nine Articles. Nothing, to be sure, will satisfy the Roman Church except entire surrender. The Christianity of Germany, of Scandinavia, of Scotland, of Switzerland, of Holland, of the majority of Americans, and of millions of English Nonconformists, is ignored or omitted from calculation, when we are tempted into the higher reaches of Christian Reunion. To no like temptation shall we succumb. The Evangelical Alliance was formed a year or two after the disruption in the Church of Scotland in 1843. It did, in fact, have its origin in Scotland, although the Alliance had no corporate existence until 1846, when its first practical meetings were held at Liverpool. Scotland, for religious purposes, has been described as the country whose Church includes three bodies with one spirit, whereas the Established Church of England includes three spirits

within a single body. The object of the Evangelical Alliance, if we may so judge it, is to extend the spirit without diminishing the number of bodies. On Saturday and yesterday, at any rate, the sense of variety was in ample evidence. The Dean of Westminster received fifty of the foreign delegates, and ushered them—in his own delightful way—from point to point of interest in the Abbey. The visitors included M. le Pasteur Hocart (Paris), Count A. von Bernstorff (Berlin), Dr. John Hall and W. E. Dodge (New York), Principal MacVicar, D.D. (Montreal), Rev. Cav. Pons (Moderator of the Waldensian Synod), Professor Szabo (Buda-Pesth), Mr. Prokhanoff (a Stundist from Russia), Pastor K. Behesnilian (an Armenian), and others from various parts of the country. London pulpits echoed loudly to the call for Christian unity yesterday morning and evening. Among the best-known Anglican churches devoted to the office were St. Martin's-in-the-Fields (the Bishop of Exeter preaching); Christ Church, Highbury; St. Paul's, Camden Square (Dr. Sinclair preaching); St. Michael's, Blackheath; St. Thomas', Lambeth; St. Stephen's, Walthamstow; St. Jude's, Mildmay-park; St. James', Clapham; St. Philip's, Kennington-road; and over a hundred others. The Free Churches were, as a matter of honour, still more largely represented, special sermons towards the realization of Christian unity being preached in all the best-known chapels of London.

The *English Churchman* devoted a large amount of attention to the Jubilee Conference, in one issue alone giving two pages in reporting the meetings. We have not space to transfer the whole of the first article, but we extract the following paragraph indicating the tone in which the matter was dealt with:—"The sequence of Evangelical jubilees, which has marked the last two years, compels admiration, not to say envy, of the virile spirituality and zeal for Evangelical truth which marked those years in the early 'forties' which gave birth to so many distinctive societies, and almost warrants the pessimistic thought that the 'old days were better.' Not the least influential among these agencies, manifested in a desire to unite all sections of Protestants without regard to denominational differences in truly Christian work, has been the Evangelical Alliance. Its history tempts one here to stray into exceedingly congenial topics, but as Mr. A. J. Arnold has ably and fully dealt with the history of the Alliance and its accomplishments during the past fifty years, I refrain from vain repetition. The meetings of the present week, while they comprise the fiftieth series of the British Conferences, mark also the tenth International Conference of the Evangelical Alliance. These facts, together with the circumstance that the gatherings are also being held in conjunction with the Mildmay Conference, distinguish the occasion as being unique."

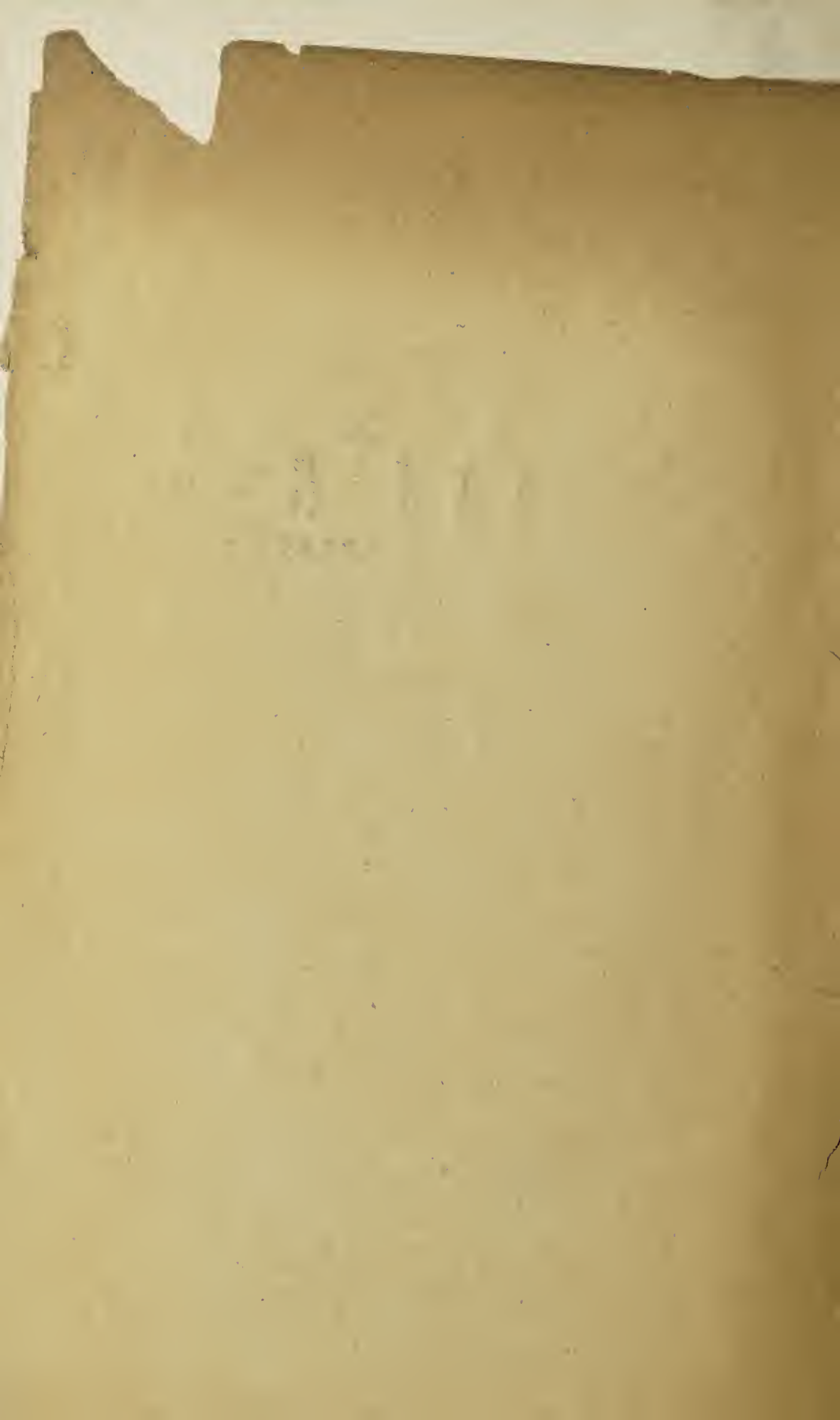
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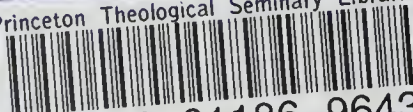
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